



See here th' effigies of a Child whose witt
 So farr outstripps his yeares & ruder thronge
 That at Ten yeares he doth teach youth what's fitt
 For their behaviour from a forraigne tongue



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Youths Behaviour,
OR,
Decency in Conversation
Amongst Men.

Composed in French by Grave Persons,
for the use and benefit of
their YOUTH.

Now newly turned into English, By
FRANCIS HAWKINS,

Nephew to Sir *Thomas Hawkins*, Translator
of *Caussin's Holy Court*.

With the addition of twenty six new Pre-
cepts, written by a grave Author, which are
marked thus (†) and some more Additions.

THE TENTH IMPRESSION.

*Whereunto is added Lilies Rules, translated out
of the Latin into English Verse. There is
likewise added the first Entrance of a Youth
into the University; together with English
and Latin Proverbs, and a very useful Table,
for expounding of hard words in the English
Tongue, much enlarged.*

London, Printed by S. G. and B. G. for *William Lee*, at the Sign of the *Turks-head* in *Fleet-
street*, between *Mitre Court* and *Ram Al-
ley*, over against *Fetter-lane*, 1672.



The Book-seller to the READER.

ABout twenty five years since, at the request of Dr Hawkins (Father of this young Author) I Printed this little Book of Youths Behaviour, being then newly translated out of French by his said Son, all which Impression I soon sold, but being of a small value I neglected to reprint the same, insomuch that it grew very scarce; but through the Importunity of divers of my acquaintance I printed a second Impression, which being likewise sold, and the troubles of the Wars then (viz. about 20. years since) coming on, I wholly laid it aside, not intending ever to have printed the same any more. But this Child could not be thus stifled in his birth, nor this spark of his fame thus raked up in the ashes of oblivion: for some years after, one Mr. Pinchetter, a learned Scholar in Oxford, came unto me, and desired me to new print this little Book, it being, as he said, so excellent a Book to instruct youth in behaviour and good manners, that the like was not extant in any language; and further to encourage me thereunto, he laid me down ready money for two hundred and fifty of them, saying, that he was going to keep a great School in the City of Norwich, where he would use the same for the benefit of his Scholars. After that a Councellor of the Middle Temple, in the year 1651. added twenty five new precepts, which that they may be distinguished from the Authors, are marked thus (†) at which time a Gentleman of Lincolns Inn turned this Book into Latin. And now this present year 1668. I have presented to your view this tenth Impression, having at the end one Table of choice Latin and English sentences to adorn youth in discourse, and to encrease

The Book-seller to the Reader.

increase their understanding, as also to stir up in them a greater desire to the attaining of the Latin Tongue. In the last Impression there was two other Tables, viz. one of the terms of Arts and Science, the other an explanation of most hard words used in discourse, or in any English Author; but finding the trouble and inconveniency of two Alphabets, they are now both reduced into one, whereunto are now added divers other words which were not before, (and not usually met with in any Dictionary of this kind, though of far greater Volumes) being very profitable in helping to discourse, and for the right understanding of what you read in learned Authors. Hereunto also is further added by an eminent person, a small Treatise of the first entrance of a Youth in the University.

This last year 1671. a Doctor of great learning and eminent place, found me out at my Shop in Fleet-street, giving me great thanks for my continuing of the printing of the little Book called Youths Behaviour, further saying, it was the best Book to be taught in Schools that ever he read or heard of, and that those Precepts were the best for instructing youth as ever he read or heard of, and bought a quantity of them, all that I had then bound in Leather, saying, the Book was too good to be sticht in Paper.

I have heard so much of the worth and great use of this little Book, that I dare not speak any more of it, lest I should extenuate its Merit, by striving to express it by so weak a Pen as mine; therefore I shall leave it to the candid Reader to judge of it by the benefit his Youth will reap thereby, and I shall judge according to my benefit in your kind acceptance, where-by I may multiply the Impressions. There

The Book-Teller to the Reader.

There was a Second Part of this Book (written by an able Pen) for the instructing of Women, especially the younger sort of Maids, and Borders at Schools; but in the late dreadful Fire a great number was consumed, but finding it very well liked, I did promise the reprinting of it; but being hitherto prevented, but of late being much importuned, I intend the next year 1672. to reprint it anew; and likewise the Latin Translation of the First Part.

Yours, William Lee.

In Laudem Authoris.

THough here be wonder when 'tis known,
A Child should make this Work his own,
(Since he that can translate and please,
Must needs commend two Languages.)
Yet this is nothing to the rest
Of treasure which this little Chest
Contains, and will in time bring forth,
To call just Volumes of his worth.
If thus a Branch, what will he be
When he is grown to be a Tree?
So glorious in the Bud, let men
Look for th' Hesperides agen.
And gather fruit, nor think't unfit,
A Child should teach the World more wit.

James Sharke.

Youths Behaviour.

O R,

DECENCE

In Conversation amongst Men.

CHAPTER. I.

General and mixt Precepts, as touching Civility among Men.

EVery Action done in the view of the world, ought to be accompanied with some sign of reverence, which one beareth to all who are present.

2. It is ill-beseeming to put one in mind of any unclean or ill-favoured thing.

3. Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily discovered, as are the hands and face : and to accustome thy self thereunto, it is well done to abstain from so doing, yea being alone.

4. Do not thou shew any thing to thy companion, which may affright him.

5. Sing not within thy mouth, humming to thy self, unlets thou be alone ; in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers or thy feet.

6. Rub not thy teeth nor crash them, nor make

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Youths behaviour

any thing crack in such manner that thou disquiet any body.

7. It is an uncivil thing to stretch out thine arms at length and writhe them hither and thither.

8. In coughing or sneezing, make not great noise, if it be possible, and send not forth any sigh, in such wise that others observe thee, without great occasion.

9. In yawning howl not, and thou shouldst abstain as much as thou canst to yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou beest constrained to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief if it be needful, readily turning thy face to another side.

10. When thou blowest thy Nose, make not thy Nose sound like a Trumpet, & after look not within thy handkerchief. Take heed thou blow not thy Nose as children do, with their fingers, or their sleeves, but serve thy self of thy handkerchief.

11. To sleep when others speak, to sit when others stand, to walk on when others stay, to speak when one should hold his peace, or hear others, are all things of ill manners: but it is permitted to a superior to walk in certain places, as to a Master in his School.

12. It is a thing unseemly to leave ones bed out of order, & one ought not to put off ones cloths in the presence of others, nor go out of ones Chamber

half unready, or with a night-cap. Let not thy chamber, nor thy table where thou studiest be unhandsome, especially in the sight of another, and if so be that thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

23. During the time thou shouldest study, if thou beest in the company of others, it is not fit to make a noise, or read so loud that thou beest understood by others who study: Likewise it is misbecoming to study, or read other Books unseasonably, while the Master explicateth a Lesson, as also to hinder thy fellows attentions.

14. Hearing thy Master, or likewise the Preacher, wriggle not thy self, as seeming unable to contain thy self within thy skin, making shew thy self to be the knowing and sufficient person, to the misprice of others.

15. At play, and at fire, good manners will, that one give place to them who are newly come.

16. Take heed that in playing thou do not overheat thy self; Contest not, nor speak lowder than thou maist with moderation. Drink not when thou art hot, be it that it cometh by play or by walking apace, or other labour, for it is a thing very prejudicial to health, to drink at such a time.

17. It is not decent to spit upon the fire, much less to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it bebecoming to stoop so low as even to crouching, and as it were one fate on the ground. If there be any

Youths begaviour.

meat on the fire thou oughtest not to set thy feet thereon, to heat it. In the presence of well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other savoureth of preheminance It is not permitted, but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

18. When thou sittest, put not undecently one leg upon the other, but keep them firm and settled: and joyn thy feet even, cross them not one upon the other.

19. Gnaw not thy nails in the presence of others, nor bite them with thy teeth-

20. Spit not on thy fingers, and draw them not as if it were to make them longer: also sinisse not in the sight of others.

21. Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thy eye-brows higher than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him.

22. Kill not a Flea or other unclean Vermine in the presence of others; and if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: If that were upon the clothes of thy companion, shew it not to others, but if thou canst put it off neatly, yet without his taking notice thereof, if it may

touching Civility among Men.

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may so be ; and if another do for thee the like office, shew thy self unto him with tender thanks.

23. Spit not far off thee, nor behind thee, but aside, a little distant and not right before thy companion ; but if it be some gross flegm, one ought if it may be, tread upon it. Be-spit not the windows in the streets, nor spit on the fire, nor on a bason, nor on any place where the spittle cannot be taken away, by putting thy foot thereon.

24. Turn not thy back to others, especially in speaking ; Jog not the Table, or Desk on which another doth read or write ; Lean not upon any one ; pull him not by his Cloak to speak to him, push him not with thine elbow.

25. Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curiosity.

26. Puff not up thy cheeks ; Lall not out thy tongue : Rub not thy beard nor thy hands ; Thrust not out thy lips, or bite them, and keep them neither too open, nor too shut.

27. Take heed thou beest not a flatterer : for such an one sheweth to have little opinion of the judgment of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28. It becometh not to read Letters, Books, or other Writings, whilst one is in company, unless there be some necessity, and as it were in passing by,

and then also thou shouldst crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unless thou beest invited thereunto, by him who is the owner of them: and thou shouldst not blame them or praise them, until one asketh thy advice therein. Also thou oughtest not to approach or look nigh, when another readeth a Letter or such like thing.

29. Let not thy countenance be like that of a phantastical or hair-brain'd, stern, amazed, melancholick, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection: rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar and ordinary.

30. † Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solecisme in Oratory, to point to the Earth when thou talkest of Heaven.

31. † Scorn not any for the infirmities of nature, which by no art can be amended; nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

32. † When thou shalt hear the misfortunes of another, shew not thy self gladdened for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have

executed it thy self, had either power or opportunity seconded thy will.

33. † When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy to punish offenders, because it tends to publick quiet, yet shew pity to the offender; and ever constitute defect of his morality thy precaution.

34. † Laugh not too much or too loud, in any publick spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at

CHAP. II.

Of the first Duties and Ceremonies in Conversation.

ALthough superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2. Put off thy Cap or Hat, to persons of desert, as are Church-men, Justices, and the like, turning the Cap or Hat to thy self-wards, make them a reverence, bowing thy self more or less, according to the quality of the persons, and the custom of the better bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off ones Hat when there is no necessity, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth salute thee: for the rest in manner of saluting, or

re-saluting by word, keep the most common custome of the best-trained up.

3. It is ill said, Sir be covered, or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he, who at the first putteth not on, or after some few intracacies, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countreys the Country custome be not received, and amongst equals, or superiors, who are of the self-same-house, the inferior may cover himself at the first request. True it is, that equals at the instant, or immediately after, are wont to enterchange a sign of covering themselves joyntly. Now what herein is spoken of qualification in behavior, ought likewise to be conceived, in what concerneth taking of place, and sitting down: for Ceremonies without bounds are too troublesome.

. . He, who being inferiour, or held for such an one, would put on his hat, his companion being uncovered ought to demand leave of the other: then in good time let him do so, upon condition, that he may presume that nothing will offend the other.

5. If any one come to speak with thee whilst thou sittest, stand up, especially if the person do merit it, be it that he be greater than thy self: or for that he is not thy familiar, or though for the rest he were thy equal or thy inferiour: and if there be any thing for one to sit on, be it a chair,

chair, be it a stool, give to each one his due.

6. When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy self, yea, and even retire a little, especially if the meeting be at a door, or other straight passage, giving way that he may pass.

7. Walking in company of the like, thou shalt give them the more worthy hand (according to the custome of the Country) in which speaking in general, it seemeth to be the most common use, that the more noble place is on the right hand, the right, I say, in such sort, that he who doth honour to any other, placing himself on his left hand giveth him the right. But if three walk together, the chiefest place in rank is for the most part, that of the middest; then that which is on the right hand, and the last that of the left. Yet in *France*, for so much as the place near the wall is ordinarily more high, more sure, for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8. Being with thy equals, be not the first to take the best place: but if one present it unto thee, be not willful in refusing it: thou maist well express some act of civil courtesie, shewing that thou acceptest it rather to obey them, or for that thou wouldst not enter into importunate striving, than for any merit of thine, at least let it appear, that thou renderest thanks.

9. If any one far surpassing others, either in age or desert, would give place to a meaner than himself

self in his own lodging, or elsewhere; even as he ought not to accept of it, so he on the other part should not use much earnestness, nor offer it unto him more than once or twice; to the end he be not suspected of incivility.

10. But to him who is ones peer, or almost the same, one ought to give the chiefest place in ones own lodging, and he ought gently to refuse it, then at the second offer to accept it, with thanksgiving and recognizance.

11. In walking to and fro an house, thou oughtest to observe the same, but it is enough that one puts ones self at the left hand at the first, and afterwards continue where one is. Which may likewise be observed, being with ones superiours; yet use the most common custome of the Country.

12. They who are in dignity, or in office, have precedence in all places; but whilst they are young, they ought, to respect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorship: nay, when they give to them the chiefest place, they ought notwithstanding at the first to refuse it, afterwards to take it civilly with thanksgiving.

13. It is good manners to prefer them to whom one speaketh, before ones self, especially if they be far above us, with whom in no sort one ought to commence.

14. Meeting by the way the chief Magistrates

of the City, or other persons of like quality, it is the duty of each one to do them the reverence which appertaineth to them, staying ones self until they be passed by.

15. For that which concerneth Ceremonies, or Complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much employed, we must be brief; nay, rather we should make them understand by sign, that which we would say unto them.

16. Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords, but respect them, and humbly honour them; so likewise on the other part they ought to treat with them in all sort of affability and courtesy, keeping themselves from each action, or sin of arrogancy.

17. Speaking to men of quality, lean not, and look them not wisely in the face, approach not too near them, and at the least keep thy self a pace from them, or there about.

18. Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19. Writing Letters, or speaking to any person of honour and quality, thou shalt give to each one the title which belongeth to him, answerable to his degree, and the custom of the Country: and it will not be to ill purpose to read over again that which thou hast written, to the end, thou maist correct the faults, if any therein be found.

20. Strive

20 Strive not with thy Superiours in argument or discourse: but always submit thy opinion to their riper judgements, with modesty; since the possibility of erring doth rather accompany green than gray hairs.

21 † Do not undertake to teach thy equal, in the Art himself protesteth; for that will favour of Arrogancy, and serve for little other than to brand thy judgment with rashness.

22. † Let thy Cereimonies in courtesie be proper to the dignity and place of him with whom thou conversest: for it is absurd to honour a Clown with words courtly and of magnificence.

23. † Do not thou express joy before one sick, or in pain, for that contrary passion, will easily aggravate his misery. Do thou rather sympathize his infirmities: for that will afford a grateful easement, by a seeming participation.

24 † Shew thy self humble, tractable, to thy superiours; especially to Magistrates, and men in Authority; let thy demeanour towards thy equals be such as may argue thee free from arrogancy; and be thou assured that gentle affability towards thy inferiours, will fix to thy name the Epithire of courteous.

CHAP. III.

Of the Fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

Touching the Titles and Attributes, which commonly one giveth to great persons, it is need-

needful to observe the use of times, and of the Country, and to take counsel of them, who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2. To persons of lesser rank, one saith, *You*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the meer courteous and better bred, were to speak in such manner. Yet, Fathers to their Children, until a certain age, as in *France* until they be set at liberty; Masters to their little Schollars, and others of like command, seem according to the more common use, to have power to say, *Thou, thee*, even plainly: for what concerneth familiar friends, amongst them the custome doth comport in certain places, that they (*Thou*) one another more freely; in other places one's more reserved.

3. When a man doth the uttermost he can, and ought, although it succeedeth not to thy wishes, take heed to blame him, for in it he rather deserveth praise.

4. Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it: especially when he should be counselled, seem not to give hope of remedy to his passed,

passed, or future faults : above all, in reproving any one shew no signe of choler, nor speak to him with too high an accent, but do it with all sweetness.

5. Being admonished of any whosoever, and in what time, & place soever, shew to take it in good part, thanking him who hath done thee such an office ; but afterwards being not culpable, it seem to thee necessary to justify thy self, thou maist do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6. Reproach not any mans imperfections, although they be natural. Take not pleasure to make any body blush, either by thy deed or word.

7. Neither mock nor scott in any thing of importance, nor be reproachful, nor also break a jest, biting like a dog; but if thou deliverest any conceit which is ready, and not too much premeditated, and without offence to any body, thou maist do well; witty conceits and passages of the tongue, ought not to be in base and misbecoming things, such as are those of jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou and let others laugh.

8. † Be sure thy conversation be in that point vertuous, wherein thou art desirous to retain another, lest thy actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept.

9. † In writing or speaking to any, deprive them
not

not of their acquired title, lest thou seem Censorious of their deterts.

10. † Thou oughtest not too suddenly to believe a flying Rumor of a friend, or any other, but let charity guide thy judgment until more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

11. † Use no reproachful language against any man, nor curse, nor revile, for imprecations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

CHAP. IV.

Of Clothes and Arraying the Body.

BE not too solicitous in setting thy bands, thy hair, or thy beard; carry not about thee any sweet smell, wear not thy hat too high on thy head, nor too close on thine eyes, nor in the fashion of swaggerers and jesters.

2. Untruss not thy self, nor make thy self ready for the close-stool in the presence of others; afterwards if thou be to touch any meat, first, wash thine hands, but if it may be, not in the sight of any whosoever.

. It is a point of cleauliness, and of wholsomeness, to wash ones hands and face as soon as one is up, and to comb ones head in time and season, yet not too curiously.

4. Wear not thy clothes foul, unfewed, dusty, nor old; look that they be brushed commonly once a day: take heed where thou fittest or kneelest, and whom thou approachest, for fear that there be dust, or some uncleanness: carry not thy cloak under thine arm like a Braggadoche: if thou layest by thy Cloak, or thy Gown, wrap it up, taking heed where thou puttest it.

5. For what concerneth clothes, accommodate thy self to the fashion of thy equals, civil and orderly men, according to the use of times and places. Yet thy clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6. † Ever be modest in thy apparel, rather seeking to accomodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure if decency be thy only aim, thou wilt be sure to shoulder off the censure of a phantastick.

7. † Admire not thy self in thy apparel, for that will so far demonstrate thy defects, as thou art willing to seek perfection in the skill of a Tailor.

CHAP. V.

Of walking, be it alone, or in Company.

Run not in the Streets, also go not too slowly, nor with thy mouth open, Move not too and
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fro in walking, go not like a Ninny, nor hang thy hands downwards, shake not thy arms, kick not the earth with thy feet, throw not thy legs a-croſs here and there, and walking drail not thy feet after thee, truſs not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing faſhion, nor in a ſlooping, nor in a capering, or in a tripping manner with thy heels.

2. Play not the Peacock, looking every where about thee, whether thou beſt well decked and trim, if thy ſhoes ht well, if thy ſtockings be fitly drawn up, and thy other clothes handſome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under-thine arm, nor upon thy ſhoulders, nor under thy Gown; but put it in a place where others ſee it not, and from whence thou maiſt take it out when thou needeſt. Beware although thou haſt ſcarcely made uſe thereof, to preſent it to others.

3. Eat not in the ſtreets principally in the Town, beſt thou alone, nor in company; nor in the houſe out of ſeaſon, and in the preſence of ſtrangers.

4. Laugh not, nor ſpeak not, thou being alone; for it is not the part of a man. Walking alone, ſing not in ſuch manner that thou be over-heard. Make not any ſign of admiration, as if thou thoughteſt of ſome great buſineſs; Alſo throw not in the ſtreets ſtones nor ſticks, or any other thing. Tread not purpoſely on the pebble ſtones, and re-

move them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5. Above all things, if thou esteamest of thy reputation, associate thy self with men of good quality but if it cannot be, because thou knowest none, or for some other reason, it were better as one saith, to be alone, than ill accompanied.

6. If thou goest with one of thy rank, take not the upper hand, and amuse not on point of precedence, and having not the place which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent than thou art, give him the right hand, or the most worthy place, and beware thou go not before him.

7. Walking up and down an house with one only, if he be greater than thy self, at first give him the right hand, and stop thou not then, when he stayeth, be not the first to return, and turn not thy back to him, but thy self towards him. If he be a man of great quality, walk not at all with him cheek by jowl, but some what behind him; yet in such manner, that he may easily speak to thee. If he be thy equal, carry thy self so, that thou turn proportionably with him, and make him not always the first: Likewise stop not too often at mid-way, if there be not great necessity, for that favoureth of superiority, and is accounted troublesome. He in the middest walking with equals, or as it were equals, ought to turn himself, now to the
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the right, then to the left hand, and if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought always to turn themselves towards him who is the midst, neither before him nor behind him.

8. † In thy walkings alone, express no passion in thy gesture, lest by that means thou shouldest turn thy breast into Chrystal, and let others read thy mind at a distance.

CHAP. VI.

Of Discourse.

1. † **L**et thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governor, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

2. † Never express any thing un-beseeming, nor act against the Rules Moral before thy interlours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm ill by authority.

3. † Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

4. Utter not frivolous things amongst grave and learned men, nor any very difficult question or

Subject amongst the ignorant, nor things which are hard to be believed. Farce not thy Language with Sentences, especially amongst thine equals, and much less amongst thy betters: Speak **not** of mischances, and doleful things inopportunately, and to the company. In time of mirth, or at the Table, speak not of melancholick things, of wounds, of sculs, of death, and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

5. A man well bred ought not to vaunt himself of his brave achievements, or rare qualities of wit, of vertue, or of the like; much less of his nobleness, honour, riches, or his kindred, if he be not more than constrained; and so he ought not to depress himself too much without occasion.

6. It is to no purpose to break a jest there, where one taketh no pleasure in mirth, laugh not aloud, and to the disfiguring of thy countenance. or without subject, only by custome; deride not the misfortune of any one, although there seem to be some cause why.

7. Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoff any body, especially if they be greater than thy self, although they give occasion.

8. Be not froward but friendly, and courteous,
and

and the first to salute others : hear and answer, and be not pensive when it is a time to converse and discourse.

9. By no means detract from any other, nor speak of things which belong unto him ; also be not too excessive in praising,

10. Go not thither where thou knowest not whether thou shalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou art the best there, principally out of season, and where there is no hope of profiting, and being intreated to deliver what thou thinkest, be brief, and come quickly to the point.

11. If two contend amongst themselves, take not the part of either, if thou beest not compelled : and take heed that thou be not obstinate in thine opinion, in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

12. Reprehead not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou maist well shew notwithstanding, that they distast thee, likewise maist thou now and then safely give some good counsel in time and place.

13. Stay not to gaze on the marks or blemishes appearing on others, although they be natural, principally if they be in the face ; and ask not from whence they come, and that which thou well maist speak in secret to thy friend, deliver not in the presence of others.

14. Speak not in an unknown Language, or what thou knowest not well be it not in case of necessity to be better understood, but use thine own natural tongue, as men of quality of the Town speak it, not like the mean sort; especially take thou heed to utter words which favour of immodesty, although in secret, or to move mirth. Use not homely and clownish words, when things sublime and serious are treated of.

15. Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits and clinches; Pronounce not imperfectly, nor hastily bring forth thy words; likewise utter not so slowly that thou trouble the hearers.

16. When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor busie thy self in ought else. If any drawl forth his words, help him not therein, nor prompt him, be it not that he intreat thee so to do, or that it were in private, or that thou hadst great familiarity with him; likewise interrupt him not, nor answer him, until he have brought his speech to a period.

17. Being in the midst of a discourse, ask not of what one treateth; since that it is a draught of authority; but thou mayst well intreat gently that he proceed, if thou perceivest that for thee he hold his peace. On the contrary, if any one come on a sudden whilst thou talk'st, especially if

if he be a person of quality, it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

18. Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to express what thou wouldst deliver, neither oughtest thou to hold thy hand behind thy back, either clasped or across, for that favoureth of ones preheminance, but place thine hands before thee one over the other, somewhat under the breast, or under thy girdle: when thou talkest be circumspect how thou carriest thy body, shake not thine head, nor move thine hands much, and hold thy feet still.

19. Whilst thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not Paper nor other thing shake not thy head, deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

20. Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much less his face to whom thou talkest.

21. If thou be'st in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authority over them.

22. To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

23. Take thou heed that thou make no comparisons, and if any body happen to be praised

for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

24. Be not apt to relate news, if thou knowest not that for the most part they be true. Discourfing of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

25. Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

26. Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

27. Undertake not that which thou canst not perform, but keep thy promise.

28. When thou dost a message, deliverest a relation or manifestation of a business, endeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

29. When those that are thy Tutors talk to any body or other, be thou aware to speak, to laugh, or to hearken to them.

30. Take heed to mumble or make a noise within thy teeth.

31. Assure not that which thou knowest not to be true.

32. Being with persons of more quality than thou

thou art thy self, principally if they have power over thee, speak not until thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or put on thine hat.

33. In disputes which occur especially in conversation, be not so desirous to win, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou oughtest to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

34. Although thou be'st bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self, for as the Proverb saith, *Each question dub not deserve an answer.*

35. Contradict not at every hand-while, that which others say, contending and saying, *It is not so, It is as I say*: but reply thy self therein to the opinion of others; principally when the things are of small consequence.

36. Being in company also even with them of thy condition, play not the Mountebank and prattler, but speak with measure and in due time, having wherewithal to talk to the purpose of that which is handled, and with certainty of truth: for to speak or rehearse a thing not knowing it, and afterwards to excuse ones self, in saying, *I do*

not remember it well, *I know well that I have read it ;* that becometh not.

37. If any one had begun to rehearse a History, say not, *I know it well ;* and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat ; much less maist thou say, *It is not so, you deceive your self.*

38. Speak not very loud, as would the Crier of Proclamations : nor speak so low, that one cannot understand thee.

39. Let thy carriage be befitting a man, moderately grave, settled, and attentive to that which is spoken : to the end, thou hast not occasion to say at every discourse, *What say you ? How hapned that ? I understand you not,* and the like.

40. In discourses, walking, hold not back thy companion as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou jostle him. Keep not thy self further from him than a span, or thereabout.

41. Be not a year in the beginning of a discourse, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c.* and other like troublesome and sottish drawlings, and nice curiosities ; but enter readily into the matter as much as may be with moderate boldness, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

42. He who hath an unready speech, let him not
always

always take upon him the Discourse, but let him endeavour to correct the default of his tongue by silence, and good attention.

43: Speak not evil of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himself, or undergo a natural Conviction.

44: † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by so doing, though thou should'st purchase admiration from their ignorance; yet it will procure derision from the wise, since by that means thy discourse will become common air, and they who hear thee, will be altogether unsatisfied in thy Conclusions.

CHAP. VII.

Of Carriage at the Table.

BEing set at the Table, scratch not thy self, and take thou heed as much as thou canst to spit, cough, and to blow at thy nose; but if it be needful, do it dexterously without much noise, turning thy face sideling.

2. Take not thy repast like a Glutton.

3. Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the same, or the major part.

4. Cast not thy self upon the Table with thine

arms stretched even to thy elbows. And lean not thy shoulders, or thine arms, on thy chair undecently.

5. Eat not with cheeks full, and with full mouth.

6. Sop not in Wine, if thou be'st not the Master of the house, or hast some indisposition or other.

7. Make not shew to take great delight in thy Meat, or in thy Wine; but if he who feasteth thee, ask how thou likest it, thou maist answer him with modesty and prudence; much less should'st thou find fault with the meat, or procure others or more.

8. Taking Salt, beware that thy Knife be not greasie, when it ought to be wiped, or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9. Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend until that he the Master, or other do carve him meat, than that take it himself, were it not that the Master intreat him to take it freely, or that one were in the house of a familiar friend. Also one ought scarce offer ones self, as undesired to serve others out of ones house, where one might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may carve to them who are near ones self.

10. Blow not upon thy meat, but if it be hot stay until it be cold; broth may be cooled, turning it gently with a spoon, but it is not comely to sup ones broth at Table, it ought to be eaten with a spoon.

11. Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12. Be linear not any bread round about with thy fingers, but when thou wilt cut some bread wipe them first if they be greasie; Therefore take heed as nigh as thou canst of fouling thy hands or greasing thy fingers, and having a spoon or fork, make use of it, it becometh thee, according to the custome of the best bred.

13. If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsel, which may be eaten at one mouthful.

14. One ought not to cast under the Table, or on the ground, bones, parings, wine, or such like things, notwithstanding if one be contrained to spit something which was hard to chew, or which causeth irksomeness, then may one throw it dexterously forth upon the ground, taking it decently with two fingers, or with the left hand half shut, so that it be not a liquid thing, in such case one may more freely spit it on the ground, turning ones self if it be possible somewhat aside, as hath been said here above.

15. Likewise it appeareth not a seemly thing, to spit forth the stones of Plums, Cherries, or such like on a dish, but one ought first to gather them

them neatly, as it hath been said, in the left hands bearing it to ones mouth, and then lay them upon the brim of a trencher.

16. Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country Clowns.

17. Cast not thine eyes upon the trenchers of others, and fix them not wishfully upon the meat on the Table, and lift them not up whilst thou drinkest, or whilst thou putttest the meat in thy mouth.

18. Cut not too much bread at once, and make not too great shives, but of a small or middle size. Cut thy bread even, without framing a Tub thereof, taking unto thee only the crumb thereof, also flaw it not, solely taking the crust thereof; cut not morsels of bread upon thy trencher.

19. If thou hast bad teeth, in such manner that thou canst not eat a crust of bread, or bread burned, or too hard, it seemeth better to pare the piece thou cuttest, than the whole loaf.

20. It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the mortel which is sauced to ones mouth, to the end, that one foul not ones self, and afterwards to sit upright again.

21. One ought sometimes to look off the meat, yet without gazing to and fro, or wishly looking upon the guests, or them who wait, or on the meat which is before others.

22. In like manner it is undecent to soil the Table-cloth; and that which is worse, to clean ones face, or wipe away ones sweat with the Napkin, or
with

with the same clean ones nose, ones trencher, or the dish.

23. Present not to others that whereof thou hast first tasted, be it wine or other thing.

24. Wipe not thy hands on thy bread when they are foul, nor on the Table cloath, but on the end of thy Napkin, and take heed thou dost not foul it all over, and so thou beest counted a sloven after dinner.

25. When thou eatest or drinkest, make not much noise with thy teeth, neither in supping, nor in grinding too hard, nor in any other manner.

26. Suck no bones, at least in such wise, that one may hear it; take them not with two hands, but with one solely and properly. Gnaw them not nor tear the flesh with thy teeth, as Dogs do; but make use of thy Knife, holding them with one hand, or rather with two fingers, as high as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speak better, it is the counsel of the most wise, that it is not fit to handle bones, and much less to mouth them.

27. Make not use of a knife to break Bones, Plum-stones, or other hard things; also break them not with thy teeth, or other thing, but let them alone.

28. Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits, or such like, handle them not to take the best, yet if any one eat of thy dish, take no heed what he doth.

29. Put

20. Put not a bit in thy mouth, until the former be swallow'd; let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsel to thy mouth, but make use of the customary way, that is the left hand

30. Fill not thy glass in such a manner, that the wine run over, and fall upon the Table-cloth.

31. Drink not with meat in thy mouth, call not for drink then; speak not then; fill not thy glass to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

32. When thou drinkest gaze not here and there.

33. Drink not too leisurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips, and breath not with too great a noise then, nor ever, for it is an uncivil thing.

34. Cleanse not thy teeth with a Table-cloth or Napkin, or with thy finger, fork, or knife; much worse would it be to do so with thy nails but use thy pick-tooth: It seemeth likewise uncomely to clean them at the Table, were it so that the others do not the same, and that it were the custome of the best bred.

35. Rinse not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the Table, usually wash thy hands with the others. For the mouth it seemeth unfit to wash it in mens presence; and therefore when water is given at the Table, one ought to wash only ones hands.

36. It is a thing little praise-worthy, and now a days almost out of use, to call upon the company to eat; principally too often, and with importunity; for it seemeth, that one bereaveth them of their liberty; much less shouldst thou drink to others every time thou drinkest; but if one drink to thee, thou mayest refuse it civilly, rendering him thanks for his courtesie, and acknowledging that thou yieldest, or rather taste a little of the wine, especially with men who are accustomed to it, and take a denial in ill part.

37. When others have left eating, dispatch also, and hold not thine arms upon the table, but rest thy hand only on the edge thereof.

38. It is peculiar to the chiefest of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39. On the contrary part, he ought to be solicitous to begin in time to provide all, and entertain the guests, and finish all with such dexterity, that he may give time to the slowest to eat at their leisure, entertaining himself, if it be needfull, in slightful tasting meats, or when it is lawful to discourse at the boord, intermingling some little Relation, until the company might make an end.

40. Be not angry at the Table whatsoever happeneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Ta-

ble; a chearful countenance makes one dish a feast.

41. Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the company.

42. If one read or talk at the Table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43. † Let thy speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.

44. † In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no Precept be neglected; for what at the first view may seem useless, upon the second thoughts thou mayest find worth observing.

45. Since Wisdom is the perfection of understanding, let Prudence to practise be the end of all thy Science; for thy knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more than thy body in thy souls absence can express thee a man: therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

† Do not think that thou canst be a friend to the King, whilst thou art an enemy to God: if thy crying iniquity should invite Gods judgements to the Court,

Court, it would cost thy Sovereigne dear, to give them entertainment.

† Let thy recreations be manful, not sinful; there is a great vanity in the baiting of Beasts: the Bears and Bulls lived quietly enough before the fall; it was our sin that set them together by the ears, rejoyce not therefore to see them fight, for that would be to glory in thy shame.

† Honor and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promised thee length of days,

† Labour to keep alive in thy breast, that little sparke of coelestial fire, called conscience, for conscience to an evil man is a never dying worm, but unto a good man, it's a perpetual feast.

† If thou wouldst enjoy true content, live peaceably in that vocation unto which providence hath called thee; meddle not with another mans trade and employment, but learn to move in thy own spear; and to mind thine own particular function

† If thou art yet unmarried, but intendest it, get thee a wife modest, rather than beautiful, meddle not with those Ladies of the Game, who make Pageants of their Cheeks, and Shops of their Shoulders, and (contrary to all other Trades,) keep open their Windows on the Sabbath-day, impudently exposing their nakedness to the view of a whole Congregation, which Eve modestly covered, when there was no man in the world present save only her Husband; black Patches are an

abomination in the sight of the Lord, and that God and Satan shall divide their flock (it will be as with *Laban* and *Jacob*) the spotted and ring-streaked will fall to the Devils share. Joyn not therefore thy self unto an Harlot, unless thou hast a mind to lure a guide to lead thee to Hell.

46.† Content not thy self with the bare knowledg of these precepts: but when thou hast imprinted them in thy mind, expresse them in thy conversation; for vertue consists in action, not in contemplation.

Here I may without blame of the Author and his moral Precepts, insert that most divine one, mentioned in the fourth Chapter to the *Philippians* and the eighth verse.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.

Forasmuch as I have observed the unaptness of Youth, as also of divers men and women, in finding out the Books of the Old and New Testament, insomuch that sometimes a Chapter will be almost read through before the party can find it out, and sometimes after a long search made, they desist, being ashamed to have it observed in them.

I thought

I thought good here to insert an Example of my own Experience.

BEing at Church on a Lords-day, I sat near a Gentlewoman, that seemed to be of good worth, the Text being named, I observed her to turn to and fro the Leaves of her Bible, not being able to find out the Text (which was in *Nehemiah*) I offered my Assistance to help her to find it out, but she replied Sir you may save your labour for it is not in my Book ; but when I had found it out, and shewed it to her, she said she did verily believe it had been left out of her Bible.

I therefore could wish all Youth and others to learn them by heart, as they stand in order, for which purpose I have mentioned them here (being pertinent to the design of this little Book) and have (for help of memory) divided them followeth :

The names and order of all the Books of the Old and New Testament.

Genesis
Exodus
Levitus
Number
Deuteronomy

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles

Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Books called Apocrypha.

1 **E**sdra
2 Esdras
Tobit
Judeth
The Rest of Hester
Wisdom
Ecclesiasticus
Baruch with the Epistle of
Jeremiah

The Song of the three Children
The Story of Susanna
The Idol Bell & the Dragon
The prayer of Manasseh
1 Machabees
2 Machabees.

The Books of the New Testament.

Matthew
Mark
Luke
John
The Acts
The Epistle to the
Romans
1 Corinthians
2 Corinthians
Galatians

Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
To the Hebrews

The Epistle of
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation.



Lillie his Admonition to his Scholars.

1. **C**ome Scholar which my teaching dost desire,
These Rules with virtue will thy mind inspire.
2. Betimes leave thou thy bed, sweet sleep off shake,
And then to God most humble prayers make.
3. Yet let thy hands and face be washed first,
Thy head well comb'd, in cloaths be neatly drest.
4. When School-time calls be present, nothing may
Excuse thy loytering, or neglectful ity.
5. When me thy master in the School dost spie,
Salute, with all the rest most orderly,
6. And see thou sit where I do thee command;
Without command stir not at any hand.
7. For whoso learneth best, his place shall be
The highest, his merit here gains that degree.
8. Knife, quills, ink, paper, books, let these even all
Be ready, when for use thou dost them call.
9. What e're I dictate writes; but write be sure
No error, no blur make in paper pure.
10. Nor yet to looser papers things commit
In books which to be writ are far more fit.
11. Thy lesson repeat oft, oft call't to mind,
Ask him or them, that so thou truth maist find.
12. Who doubts and questions makes, 'tis sure he gains;
The doubtless have their labour for their pains.
13. Good boy still learn, forget not anything,
Let not thy slub, on th' conscience breed a sting.

14. Be thou attentive always, else what good
Will teaching do, where 'tis not understood?
15. Nothing so hard, but labour doth o'recome,
Valour for glory doth prepare a room.
16. For as the earth the flowers and seeds brings not
Unless by painful labours they'r begot;
17. So wit decays without the use of it
And time and hope do perish with the wit.
18. These rules observe for guidance of thy tongue
Least me and others thou with it do wrong.
19. When lesson thou dost learn use whispering voice
When thou repeat'st to me make greatest noise
20. And when thou dost repeat thou must remember
Each word is to be said memoriter.
21. Let none thee prompt, a custom which if used,
The idle boys by it are much abused.
22. If ought I ask, to answer so observe
As thy words praise and credit may deserve.
23. Not with a tongue too swift not yet too slow
The mean's a virtue, which you ought to know
24. As often as thou speak'st be mindful that
It Latine be, barbarous words speak not.
25. Oft as thy fellow Scholars the require
Instruct; the idle bring to my desire.
26. Th' unlearned who doth teach, tho' himself were
The worst, strait will the learnedst appear,
20. To imitate refuse Gramarians young,
A great dishonour to the Roman tongue:
27. Of whom none such sot is, or such barbarian,
But some will beat off, as a choice Grammarian.

29. If thou wilt rightly know the Grammar Laws,
If speak thou wuld'it polite, with learned voice,
30. Take words and language from the antientest
Whom learned teachers look upon as best.
31. Now Virgil thee, now Terent doth desire,
With Eloquence will Tully thee inspire.
32. Who these neglects to read, hath seen no light,
But blindfold lives in the Cimmerian night.
33. To some 'tis a delight (virtue set by)
To pass their time away in foolery.
34. Their fellow Scholars to provoke, others delight,
With hands or feet, or any way to fight.
35. Another doth of s blood much boasting make,
And others reputation thus doth shake.
36. But thou my child, shun all such sinful traicts,
Least thou bear thereward of sinful faicts.
37. Thou shalt not chap nor change, nor buy, nor yet
Make gain of others loss 'tis most unfit.
38. Let others deal with money, for from thence
Much evil is, but none's in innocence.
39. Noise, scoulds, sports, lyes, great laughs, be far
From thee, and weapons of the God of War.
40. Thou shalt not what is ill or unjust say
The tongue to death, as well's to life's the way.
41. For to deface or scandalize forbear,
Any, by no means do thou curse or swear.
42. Lastly, discourse thy books, and all things so,
That thou maist have them with thee where thou go
43. Avoid all causes which may make thee noent,
Observe these laws, thou shalt be innocent.

The Masters Exhortation to his Scholars, for the learning of the grounds and principles of Christian Religion.

Christ doth invite you, boys, make no delay,
 He doth command, make haste and come away :
 And great rewards to those that come he shews,
 So Christ doth love and care for you, O boys.
 Make hast I say to c me, meet him also ;
 Let your chief care be Christ the Lord to know.
 And that your knowledge of him may be sound,
 In knowledge of the Arts strive to abound.
 A duty grateful to him, 'twill's honour raise
 From mouths of younglings to have perfect praise.
 T' our School therefore make haste, make no delay,
 Our School to Christ doth shew the ready way.

The Catechism.

1. **Q** Concerning God what is't thou dost believe
An. That he's but one, that he alone doth give
 Both life and being t' earth and heavenly host,
 Who Father is, and Son, and Holy Ghost.

2. **Q** And what concerning man and thine own self?
An. That man through sin is a corrupted elf :
 That Satans slave he is, through Adam's fall,
 And guilty so, of Torments eternal.

2. **Q** For to escape that state is no way left?
An. O yes in Christ, who was of life bereft
 Upon the Cross, he suffered and hath done
 Enough for sinful man's salvation.

4. **Q** But how canst thou t' thy soul the same apply?
An. With contrite heart in great humility :

By

*By faith on Christ, and's merits I hold fast,
Till just and holy I become at last.*

5. Q. Which way to'th heart had faith its entering?

Ans. *It ingress had and growth by Gospel hearing:
The Sacraments and Prayer both conspire
To kindle and increase that heavenly fire.*

6. Q. But what's the state of all men after death?

Ans. *All in the dust shall live and have new breath:
From Judgment into blisse the godly go
The wicked to the place where's endless woe.*

The Ten Commandments.

O Ne God alone thou art to own, no more;
No Idol vain make, worship, or adore.
The sacred name of God take not in vain;
The Sabbath holy keep, from wor^k abstain:
Honour thy Parents and respect them too:
Deprive no man of life, as murderers do:
Beware anothers bed thou violate:
Do not thou steal though thou hast mean estate:
To witness an untruth let none thee hire:
Anothers wife or servant do'nt desire,

Or thus:

H Ave thou none other Gods but me:
Unto no Image bow thy knee:
Take not the Name of God in vain:
Do not the Sabbath-day prophane:
Honour thy Father and Mother too:
And see that thou no murther do:
From whoredom keep thy body clean:
And steal not though thy state be mean:

Of

Of false reporting shun the blot :
 What is thy neighbor's covet not.

The Lords Prayer.

O Father which in Heaven dost reside,
 With honour let thy name be magnified.
 Thy Kingdom let it come, let thy blest will
 Be done on earth, as Angels it fulfill.
 Give us our bread this day, forgive our crimes
 As we forgive th' offences of these times.
 Do'nt suffer tempting Satan us t' oppress
 Preserve us safely from all wickedness.
 All power, greatness, glory, and honour,
 Is due to thee, both now and evermore, Amen.

The Creed.

IN God I do believe by whose command,
 Created were the Heavens, Sea, and Land :
 In Jesus Christ also, his only Son
 Our Lord, who was for our salvation
 Conceived of th' Holy Ghost, of Mary bred,
 And under Pontius Pilate suffered :
 Was crucify'd, dead, bury'd, did descend
 In hell to triumph o're the damned fiend :
 The third day he did rise again most glorious
 Ascended up to Heaven most victorious :
 And there he sits at Gods right hand, to give
 Sentence on all the dead ; on all that live :
 In God the Holy Ghost, believe do I
 Who Church inspires and works community.

⁂Mongst

'Mongst Saints ; Of sins I do believe the pardon,
Of dead from grave, the resurrection :
A life I do believe everlasting,
Give growth unto this faith great God. Amen.

Grace before Meat.

CHrist bless these gifts that by them we
And thy command may nourish'd be
'Tis not by meat or bread that we do live
Thy word doth strength and virtue to us give,
Command thy blessing then on these good creatures,
That thou by them maist feed and nourish us.

Grace after Meat.

OUr bodies, Lord, as thou hast fed,
(Who to each creature food doth give)
So fill our souls, which have been led
By hunger, on thee for to live,
That souls and bodies both may praise
Thee for thy blessings, now 'nd always.



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Added now this Yea, 663.

OF the first entrance of a Youth in the University.
Proverbs both English and Latine

A Table Interpreting the hard words now used in the English Tongue, whereunto is now added many hard words, which were never before publisht.

There is also added this Impression a Translation of Lillie's Admonitions and Precepts to his Scholars, as also a Catechism, the Pater Noster, the reed and the Ten Commandements, all in Verse, very delightful to the Reader.



New

New Additions
U N T O
YOVTHS BEHAVIOVR

1650. Of some LETTERS.

AS ALSO
A Discourse upon some In-
novations of Habits and Dressings;
against powdering of Hair, Naked
Breasts, Black-spots, and other
unseemly Customs.



L O N D O N,
Printed for *William Lee*, and are to be sold at his
Shop at the Sign of the *Turks Head*
in *Fleet-street*, 1672.

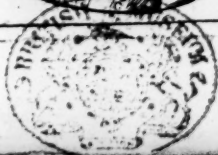
VERTVE



VICE



T. Cras. sculp.





Added in the Year, 1663.

Of the first entrance of a Youth in the University.

1. **H**E that will make good proficiency in his travel of study at the University, must first be well furnished with Language, seeing that is a place for the learning of things, not words: for though many come Pedagogues from the University, none should be found there. But if by thine own idleness, or sluggish Genius, or by the hasty indulgence of thy overweaning Relations to speed thee from the lash; thou shouldst be admitted to this place with a too raw and ill prepared Stomack, for the digesting that solider part of Learning thou there must be feed with: be sure then to keep close to the Directions of thy Tutor, and let thy prudence supply thy want in Learning; keeping thy tongue with a strict Reine, which otherwise will soon be the instrument of thy utter ruin; running thee into such absurdities, as their guilt (not to be wiped off by an after-care and study) will make thee a confident *Rachel*, or a modest fool.

2. Being thus fitted for a Tutor, who (from the prudent choice of those that have the disposing of the young Student) is presumed to be discreet and

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able, it were to forestall the Market, or rather to take the work out of an Artifts hands, to lay down a series of particular Precepts, for his instructions and Government.

But because the Pupil is not always in the Tutors eye, and the first miscarriages or good deportment, do usually prejudice his esteem, or make fair way for his future reputation with the society, to whose view and inquiry he is chiefly at first exposed; it will not be amiss to take notice of some of these following Cautions and Admonitions.

Choose for thy constant Associate or Chamber-fellow, one that is famed for Schollarship and Sobriety, (as quickly thou shalt learn who they are:) so shalt thou have a Pilot to steer thee between the two Rocks of Duncery and Rabellism, which most Freshmen (for with that name thou must be contented,) are in danger to fall upon, finding themselves freed from the Pedagogical bondage, and Masters of the greatest part of their time, are desirous to indulge a little in the novel recreations of the place, till unawares, and even insensibly they are habituated in debauchery.

Make no greater boasts of the School from whence you come, than thy own proficiency will be able to attest, least thine own mouth convict thee for a Loyterer amongst good Schollers: it being an harder matter to rub off the disgrace of the one, than gain the repute of the other.

Let there be no day without the addition of a line, to the Portraiture of a learned man: for
how-

however thou mayst conceit thou hast out-strip thy companions, by the advantages of thy School or parts, to rest for a while : in time, the continually slow-moving Snail, will get before the presumptuous loytering Hare.

Lct thy first performances in publick exercise be done with the utmost of thy skill and endeavours, with the inspection and advice of thy faithful friend or companion, that is of greater standing than thy self, For what may seem well done to thy self, or another lately removed from the *Ferula*, will perhaps disrelith an Academical pallate.

Disceurle not even a truth, much less impertinent mistakes, with too great an heat carried out with impudent conceited gellures, badges of empty brains, or childish tempers, nor yet with too much modesty, which though it be the symptom of an ingenuous spirit, yet always takes off from your present Province, and gives ground to others to trample on your easier nature.

Speak no reproachful words of any, especially thy superiours, or those by whom thou mayst hope to gain preferment : for injuries received are often written on Marble Pillars, and set up as a *ne plus ultra* to a mans preferment, when all the water wherewith thy good words and actions have been written, cannot obliterate such black Characters.

Follow not thine own juvenile fancy in the course of thy study, but use a method by the advice of some prudent Directors, which may be subservient and useful to that course of living thou intendest for the future.

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Buy not nor borrow any Book but for thy present use & for a new Book sharpens the appetite of the Student, if he no sooner possess him, then he studies him: but read no Pamphlets for their novel or pleasing titles, but rather a few substantial Authors, which well digested (as a fountain) will afford more clear and wholesome learning, than all those new-found rivulets which issued only from them.

Own no Opinions either in Divinity or Philosophy, till time shall ripen thine understanding, least a frequent changing of thy mind argue an unconstant levity or want of judgement: But in the mean while, compose thy self according to the example of the best Livers, in matter of practice, taking deep root in fundamentals: and to having taken a strict survey of all, thou shalt have time enough to manifest, that thy persuasions are founded on reason, not fancy.

Be not silyly sneaking, nor insolent in thy carriage, but affable to all, especially those who may envy thy proficiency, for envy hath ruined deserts; and a blot is sooner fastened upon a mans good name, than clearly wiped off.

If it be possible, gain a true friend, whose prudent advice will supply the defect of farther instructions, and having made use of these, thou mayst furnish thy self out of thine own stock for the future, and likewise behelpful to others.

*The Copy of a Letter to a friend, touching his
Powdered Head of Hair.*

Sweet Cozen :

SINCE thy late coming from the University to an
Inns of Court, I have observ'd thou hast very
suddenly leapt out of the modest garb of the Col-
ledge, into the far side of the Mode of the Ladies
Servants of the *New Exchange*. Truly, for a
handsom, neat, fashionable suit of cloaths, agree-
able to thy Rank, I shall rather commend than
blame thee. Something there is allowable that way,
especially for a young man, *vivere more loci*, so as
an eye be had to that deceitful piece, called the
Heart, that it fly not out too far in point of affe-
ctation. But one thing I did observe, when I
first met thee, at my last being in *London*, that I
must needs tell thee a piece of my mind in, as a
Friend, in a few sudden lines: That witty Nod-
dle of thine, was put into such a pure modified
Trim, the Dislocations of every hair so exactly
set, the whole Bush so curiously Candied, and
thy Natural jet so exalted into a perfect Argent,
that I had much ado to own thine honest Face.
Sweet Cozen, thou art even become a very bonny
fellow methinks, but if I had met thee on the sud-
den in this dress, at my Rural Habitation, I should
have been jealous thou hadst been tampering with
my Wifes Maid in the Bakehouse, and the peevish
Girl had bestowed a badge of her Office upon thee.
He give thee no advice as a Divine now, for fear

thou art grown Sermon proof with satiety in *London*. But seriously, though I have little skill in Physick, yet let me tell thee what my plain Country fancy apprehends: 'Tis a grrat benefit of Nature to have the liberty of free transpiration, whereby through the curious emunctories of the Pores, she doth constantly emit and disburthen her self of superfluous Evaporations, which otherwise I am ready to think, those Sewers being blockt and choakt up with that sweet artificial Dust, conglomerated into Dirt, by the furious acting of thy fiery brain, may in time dissolve into distillations, and (if not obfuscate thine invention, when thou hast a disposition to court thy Mistress with some rare piece of Posie) find a passage to thy Lungs, and Caccexicate thy pretty Corpusculum, if not in time make way for a consumption, which I am very tender of concerning thee. And besides, by the opillation of those invisible perforations, through which Nature is wont to wyer-draw spare humours into a fine spun excrescency for a supplemental handsom ornament, I doubt the old stock too by vicinity, will after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes, or elle must put on a beastly thing, what call you it? a Periwig, and make thy friends put a worse interpretation upon the matter than there may be cause. Indeed one advantage I think thou maist happily have by this Artifice, if thy purse serve thee not to be in constant Fee with a Hackney Coachman, and thou be
fain

sain to foot it oft this Summer season, though thou shouldst maintain the stately Court-like straddle for fear of putting thy Boot-hose-tops out of the set posture, (for I hope thou wilt never have any forreign reason for it) yet thou wilt now and then put thy self into a sweat, and then be forced to apply thy self to the learned Doctor in the chequer'd Apron, for a recruit of a little new dregging; and so I am confident, thy head will in a short time grow so well stockt in six-footed Cattle, that thou needest not be to seek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate sordid slovenliness; but, as a plain meaning friend, I should think it cleanly enough, and more wholesome and better exercise, to make use of a good course Linnen Rubber, every morning for thy Head. But I leave thee to better judgment, I must abroad into the Fields amongst my Plough-folks and Workmen, and I am afraid thou wilt think, I might have been better busied there all this while: and truly so do I think too, but my Pen was got into a wood, ere I was aware, and could not find the way out; excuse it for once; it may be, if you think well on't, thou hast spent a few minutes as idly, as either I in writing, or thou in reading this scribble.

From my House
at H. Apr. 29.
1650.

Sweet Cozen-I am
Thine affectionate
Cozen to serve thee.

A Discourse upon some Innovations of Habits and Dressings.

1. **T**Is ill disclaiming against publick evils. popular Discourses, besides that usually they bear more of bruit than fruit, and (as *Seneca* once said) rather serve for ostentation of wit, than improvement of life: It may be likewise observed, that obstinate Maladies never make for the honour of the Physitian, and he that gives good counsel in vain, besides the loss of his labour, in some sense loseth of his credit, and receiveth a scorn. With how little success Divines and Moralists, (the proper Physitians of sick souls) have hitherto attended the cure of diseased minds, appeareth by the daily growth of vice, and the numerous accession of new Enormities.

2. Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handful for an instance. Who seeth not how much sober advice, and grave remonstrance hath been fruitlessly spent upon the cure of that English itch of running after fashions? a vanity so peculiar to us, that we are become the scorn of the several Nations whence we borrow them. An Outlandish Painter thought he had quit himself upon us with a handsome piece of Drollery, when having abstracted the

the habit of divers Nations into one Table, and represented a man of each Country in his Native Apparel, he painted an English-man with a pair of Shears in his hand, as being yet to seek of a fashion. I leave it to men of more learning and leisure, to sound out the original cause of this giddy humour, whether it be from the changeable complection of the Climate, or the peculiar influence of some phantastical Planet: And truly, since that *Jovius* and some others have been bold to go up into Heaven, and there arrest the Stars with the guilt of new Heresies, and every ordinary Astronomer accuseth them with the daily quarrels of Christendome, one might think it is lawful to charge them with this influence also, since all of them are but humour and phansie, though (to say truth) one may be much more dangerous than another. Or be it that this Island having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Universe; the ambitious Islander pretends a right, and a claim to all customs in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the mind of man, even as his body, is liable to the constant invasion of new diseases. Our modern Physicians (without question) have discovered such Maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this Age hath broken out with
such

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such symptomes of phantasticality, as elder times would have blushed at; but in the vicissitude of vanity, you shall observe this method, that though each take its own turn in its own time, yet never any bad custom went out, but to give way to a worse. Pride cannot be proud enough, till it be grown prodigious. With what a studious care our young Mounſieur *A-la-mode* hath stretched and tired every Mechanism to become a tripartite Monster: Look upon his powdred head, you will think him a Meal-man, by his Godpiece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules*: Certainly in this design he hath out-thriven his own hopes, and is become the subject of a double wonder, and is equally, though differently balanced, both in the admiration of fools, and scorn of wise men.

3. But we shall not land our discourse on this shoar, but as coasting by with this short reflection, pass on in our *Amazonian Voyage*, upon a discovery of some late exorbitancies in the other Sex. It must not be denied, but that the indulgence of Nature hath left, a greater liberty to Women, than unto men in point of curiosity in Apparel. A priviledge which men ought not to envy them, because whatever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and

and an effect of the subordinate complacency which she oweth to the Male, whose servant she is by Creation. And yet Nature hath limited this priviledge of Women with strict Laws, and those not to be transgressed without an high offence against it self; and to offend Nature is one of the highest offences; for to offend her, is to offend her highest Author, that is, God himself. Now the dictate of this Natural Law is, that no Woman use any habit or form of Attire, but such as contributeth to her truest beauty, and the beauty of that beauty is their modesty; for since original sin subjected them to the neccesity of Apparel, they must ever remember to wear it as an Ornament of Decency. not of Vanity: But if by this rule one should examine that upstart impudence of naked Breasts, with that other Apish trick of patch'd Faces, it would put men of sober thoughts to great amazement, when they shall find a new-born Law of Custom to have defaced the reverend old Law of Nature; I would ask whether these barings of the breasts and shoulders, are the loop-holes for Chastity to look out at, or rather are they not the Sally-ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe that *Venus* in her life time (before she put on such Robes of Immortality, as succeeding Poets have since cloathed her with) would scarce have admitted *Mars* in publick to so open

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open an interview. I know their excuse is at hand, 'tis the Fashion, and Fashion is a Custom, and Custom is a Law, or a Nature, or both. But admit it a Custom, and a Fashion, yet it is so far from civil, that the Civil Heathens would from all Ages downward have abhorred it, even to jealousy: the Persian and Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custom hath inured to such a posture and degree of nakedness, to think it no apparition of dishonour, to say the least, if it be not an affront to virtue, I dare say, 'tis a strange dissembling of it; and at the least it is an Innovation, and a meer piece of refined Barbarism, as if it were done in a design to facilitate an accommodation with those American Ladies in the Court of K. *Atabalipa* or *Pocahuntas*; and having once landed there, it may hazard them upon a shrewd prospect of Heretic, and by degrees, and insensible insinuations, hint them upon the dangerous approaches of brutish Adamitism: so natural it is for Error, to beget Error, and transmit it self from bad to worse, and of phantastical, to become dogmatical; as we see Evils ripen with time, in time Scabs grow botches, and Snakes become Serpents.

4. Now for that other new trick of pouncing the face with an atome imagery of Patches: It hath so much of Monster and prodigy in it, that it is a hard matter to resolve it into its original principles, or describe it in its first rise: Whether

ther it be, that in these Warlike times, *Venus* in a frolick of kindness, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars: or rather did it arise from our Neighbour Kingdom of *France*? and if from thence (though *France* be phantastical enough) yet in this we may excuse that Nation, as having taken up the Fashion rather for necessity than novelty, inasmuch as those French pimples have need of a French Plaister. And we know that houses and apparel were first made for need, and after for ornament; and who can tax their witty Pride, which could so cunningly turn Botches into Beauty, and make Ugliness Handsom. Others, perhaps, will drive it farther off, and Father it upon the Indies, and so make it another piece of refined Barbarism. The Copy whereof (taken from that Pagan usage of Printing the Volume of their Bodies all over with Apes and Monkeys) our Ladies here have abstracted to a finer Character, and abridged it into the Title Page of the Face: Herein being much befriended by the ingenious Artizan, whose skilful hand (far exceeding him that first contracted the Decalogue and *Pater noster* within compass of a penny) is able to vye wonder it self: He will pass you a Camel through the eye of a Spanish Needle, without a Miracle, and rarifie a Coach and Horses into the dimension of two Fleas; by this means the *Exchange*, (that Arsenal of choice vanities)

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ties) is furnished with a daily supply, and variety of Beauty-spots, cut out in diminutive Moons, and Suns, and Stars, Castles, Trees, Towns, Birds, Beasts, Fish, and all other living creatures, wherewith Beauty is turned into a Landskip, and ambitious Pride hath in a manner abstracted *Noah's Ark*, yea the Creation it self into a Ladies Cheek, that the concurrence of so many rare perfections, one might say there wanted nothing, except it be that which *Tacitus* said, was wanting to the accomplishments of *Nero's Mistress Poppæ Sabina: Cui erant omnia præter bonam mentem*. But from what Countries, or for what causes soever women have assumed this wild custom of Spotting their Faces, and baring their skins, though I dare not in the down-right words of that Learned King *James* affirm, *That whoever used it, either was or would be-----* Yet in the language of another mighty Emperour, even *Julius Caesar* himself, I shall not fear to pronounce, *That a chaste woman ought to avoid, not only fault, but the suspicion too*: and why should a *Lucrece* or a *Penelope* appear in the Dress of a *Cleopatra*, or a *Messalina*, and we know who hath bidden us abstain from appearance of evil. But if no personal resentment of Honour can perswade them to self-reforming; in the next place (with submission) I should think it worth the care of those in Power, to mortifie such an upstart humour by a Law. In all Ages, and all places, it hath been the wisdom of States to suppress Innovations, where-

whereof the Turks and Persians are to this day exceedingly jealous : and therefore will endure no change of manners or habits ; and *Plato* of old was so strict , that he would not admit so much as a new Tune , or a Jig to be sung in his Commonwealth , lest it should stir up new humours in the people , to the disturbance of the Laws , and unsettling the Government : But absolutely forbids young people to change their fashions at pleasure. And no less commendable was the care of the old *Romans*, in appointing their *Censores morum*, whose Office it was to punish and restrain all excesses and exorbitancies in Fashions, Habits, and Behaviours. The disusage whereof, perhaps is no small encouragement to the Luxury and looseness of these times. And how well it were to revive such a Magistrate in good earnest, we may remember how good use the late Lord Chief Justice *Cook* made of it , though but in a jest : In a time when most of our English Gallantry of both Sexes, was so far infected with the Jaundies of yellow starch'd Bands, and Cuffs, he found out a quaint invention to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his Office in that Equipage. And for these latter phantasticalities (sith the weakness of this Discourse cannot hope to master them) we shall so far cooperate with his Lordships Note , as to bequeath them to the same Fate : it being but just , that what began with Vanity, should end with Infamy.



A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Son.

Worthy Sir :

MY long observations, and the same from many others of your vertuous deportment in the world, and especially of that sound integrity found in you, in that profession which you spend your time, hath easily overcome my reason, and confirmed my judgment, that you are the fittest of all others, to whom I, as an indulgent Father, commit the tuition of this my little Son, of whose instructions in the ways of vertue, now in his tender years, I am, as Nature binds me, no less provident of, than of his vyands, since I do certainly know, that without the one the other will but foster a lump of rudenets, producing nothing but the sad effects of our original deprivation. Education therefore the Nurse of Youth, and life and honour of after years, I do hereby on his behalf earnestly sollicite from you, whom I have oft observed to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of youth, an Enemy to your daily and prosperous performances; yet that love I bear to my Son, and my earnest care for the bettering of his better part, will plead my excuse, if I shall only tell you, that

to have his first age watered with the wholesome and sound Doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter: To which end, I would have his tender Soul daily pressed with the solid and constant principles of Christianity; which being well ingrafted, will serve as a Shield against all destructive temptations; and by Gods assistance make him a Conqueror over all those solicitous affections which proceed from Nature depraved. In the Moral Vertues I do desire he may be instructed, in that his thoughts may be virtuously inclined to act what's congruous to right reason in every relation which it shall please God to fix him in: All which, the towardliness of his Nature I hope will facilitate, especially meeting with that aptness of Doctrine, which your industry doth daily infuse; to which I seriously desire a blessing from God, and so rest,

Your very loving Friend,

A. B.

His Answer.

Sir:

I Received yours; together with your little Son; and do very much bless God that I find so pregnant and ample care for his good Education, heartily wishing it may be a president to many others, who seem so far from desiring it, that

they think neither God nor Nature doth tye them to further regard of their Children, then to afford them food and rayment: But how far that care falls short of what is required from Parents, I appeal to the sad effects thereof, prophaneſs towards God and his Religion, and the daily breach of all Laws of civil ſociety; to obſtruct all which as far as in me lies, I have always thought it my duty, and ſuch a charge, that if I ſhould fail in the performance, I cannot with any religious or reaſonable thought expect other than an heavy plague from that Divine Hand, which in Juſtice cannot ſuffer ſo great an offence to lye unpuniſhed. Let others of my profeſſion think as legally of their charge as they pleaſe, imagining that their gain ought chiefly to be conſidered, and their own caſe preferred before that efficacious ſedulity and vigilancy which is required; yet their lazy example ſhall (I truſt in God) never ſway me otherwiſe, than with all care poſſible to avoid it. And truly I conceive my conſcience will remain the clearer, and much labour in repentance for ſo great and fearful omiſſion will be ſaved; the content which my ſoul doth receive from the contemplation of my performances in the duty of my profeſſion, is, if nothing elſe ſhould be offered, ſufficient ſatisfaction. Your deſire Sir, of your Sons early teaching to fear God, I ſhall with all poſſible diligence promote; and with my utmoſt endeavours, ſeaſon his Youth with the Precepts of Vertues Moral, to the end his life may be happily

pily comfortable to himself, and opportunely prove good example for others to move by: whercin Sir, you shall not fail to find me faithful, who am,

Your servant in what I may,

A. B.

*A Letter from a young Scholar to his Sister,
intimating his good success in
election of a Master.*

Dear Sister:

MY Father's care in placing me with such a Master, doth much rejoyce me, especially in that he is a very godly man, and doth daily instruct us how to fear God. I pray you tell my Father and Mother that I am very well used, both for my Learning and Diet; and return them many thanks for their great charge, which I know I do stand them in for my Learning, and being abroad: My Master is very careful of us all, that we use not ill company, of some untaught Boys here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it, in the mean time I rest

Your very loving Brother,

S. H.

Her Answer.

Loving Brother,

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a careful Master. I hope you do not lose time, but imploy it both to my Fathers comfort and your own good. Learning will be no burthen, and if all things else fail you, it may serve instead of them, and maintain you like a man; Therefore I hope you will mind your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University: My Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cousins remember them to you, and desire to hear from you: So I rest

Your loving Sister,

H. H.

*A Letter from a Father to his Son, whom he hath
placed out at School.*

Dear Child:

THe fears and cares that attend me in thy behalf since thy departure hence, are not a few; being not insensible what temptations thou art laid open to, by reason of the company that thou art fallen into: Not that I am unsatisfied, as to the care and diligence of thy Master, to whose care and tuition I have committed thee; for I have great confidence in him, but in respect of thy School-fellows, and other Youths, by whose company thou mayst be seduced to do those things which may tend to thy utter ruine, if not timely prevented, by avoiding such company, whom I will mark out to thee, that thou mayst mark them for black sheep, and so avoid their company, who are addicted to lying, swearing, cursing and stealing, either from their own Parents, or others. Those also that are quarrelsome, either in words or deeds, busy-bodies in others matters, slothful, slanderers, and backbiters, and whatsoever is evil spoken of, be sure thou avoid and shun, as mortal Enemies to thy welfare here and hereafter. And to this end, be sure thou neglect not thy duty to God in the first place, and then thou wilt be more careful in obeying thy Masters Commands. And as the evil example of thy School-fellows should deter thee

from following their ways, and associating thy self with them in any thing that is evil; so let the good example of thy Master, and others, encourage thee to follow their foot-steps, in which thou wilt find the most comfort in the end. Let this constant care be diligently to learn those things in which thou art instructed, that so I may hear that thou makest good progress in thy learning. And if thou be careful to answer the ends for which I have placed thee where thou art, assure thy self that thou shalt not want any thing that is needful for thy well being. My heart is with thee, and my prayers for thee, that thou mayst thrive and prosper both in soul and body, that thou mayst grow in goodness, and in every virtue, as well as in years, hoping that thou wilt not be unmindful of what I have written to thee, who am thy careful and loving Father,

F. R.

His Answer.

Honoured Father :

I Received your Letter with no small joy, but the more, in that I have received such wholesome advice and counsel therein so plentifully from you : I will assure you it was more welcome to me, than if you had sent me a Token of the best that your house affords; and I do hope that
God

God will enable me to put in practice those things which so much concern me, as you have informed me these do. It is my desire that I may live to be a comfort to you, as you have been, and I hope will be to me. It is not a little grief to me that I have made so small returns, after such large receipts; but I hope by doubling my diligence for the future, to make at least some part of a requital; I would do more than I find I can, and therefore I hope you will accept the will for the deed.

I could say much more to you were I with you; for I am not able to express my mind so fully in writing, as I could desire: when I am better able, you will I hope find me more willing: in the mean time I must beg your pardon, and say no more, only desire you to present my duty to my dear Mother, with my kind love to my Brother and Sister: And so I rest your obedient and loving Son,

J. R.

Prover-

Proverbia Anglo-Latina

Ordine Alphabetico.

Proverbs in Latin and English, set down in Alphabetical Order, for the encouragement of Youth, and the better attaining to their Latin; and some common Latin sayings Englished.

A

A *B alieno periculo fias cautior.* Learn to beware by other mens harms.

A bonis disce bona. From good men learn good things.

A capite ad calcem. From the head to the foot.

Accidit in puncto, quod non speratur in anno. That happens sometime in a minute, which doth not in a year.

Ad amussim. To a hairs breadth

Ad candida testa columbe. Doves flock to fair houses.

Ad gracas calendas. When two Sundays come together.

Ædificat domum, & non habitat. He builds a house, and dwells not in it.

Amicus certus in re incerta cernitur. A friend is best tryed in adversity.

Ardua via virtutis. The way to virtue is rugged and uneasy.

Asinus asino, sus sui pulcher. The crow thinks her own birds fairest.

Asperius nihil est humili, cum surgit. Set a beggar on horseback, and hee'l ride apace.

Avarus semper eget. A covetous man is always in want.

Aut Caesar aut nullus. Either a King or a beggar.

Auri sacra fames. The hunger of gold is even to some sacred.

Aberras scopos. You are wide of the mark.

Aban.

English and Latin Proverbs.

Abundans cautela non nocet. *Bulla est vita humana.* Mans
Great caution profiteth life is but a bubble.
much.

Alium silere quod vales, primus file. Tell a secret to none.
Arator stivam tenens, hallelujah cantat. A man may
serve God when he la-
bours in his calling.

Argento respondent omnia. Mo-
ney answers all things.

A verbis ad verbera. But a
word and a blow.

Bellua multorum capitum est vulga. The common peo-
ple is a beast of many
heads.

Belum dulce est inexperis. War is sweet to them that
never tryed it.

Beneficia in arenâ, maleficia in memoria. Good turns are
soon forgot, but bad turns
are always remembred.

Bilinguis non credendus est. A
double tongu'd man is
not to be believ'd.

Bis dat qui cito dat. He gives
twice, that gives when
there is need.

Bona fortune fortuita. The
goods of fortune are sub-
ject to chance.

Boni balanis similes apparent rari nantes. Good men are
like Whales in the Ocean
which swim but here and
there.

*Cantabit vacuus coram latro-
ne viator.* He that has least
lives merriest.

Cedant arma toga. Let Arms
give place to the Gown.

Charitas incipit a seipsâ. Cha-
rity begins at home.

*Celibem vitæ in agens, agit
cælestem.* He that leads a
single life, leads a hea-
venly life.

*Comes facundus in viâ pro ve-
hiculo est.* A pleasant com-
panion in the way, is as
good as a Coach.

*Commoditas omnis sua fert
incommoda secum.* Every
commodity has some dis-
commodity

*Consilium malum consultari
pessimum est.* Ill counsel is
worst to the counsellor.

Cucullus non facit monachum.
Fine cloaths are not signs
of a wise man.

Cûlus neglectus virum decet.
A carelefs drels best be-
comes a man.

Cura facit canos. Care brings
many grey hairs.

*Dextra insidet industriæ for-
tuna, frugalitas sinistra.* In-
dustry is Fortunes right
hand, and frugality her
left.

English and Latin Proverbs.

Dies diem trudit. One day thrusts on another.

Disce bene vivere & mori. Learn to live and die well

Disce à sapientibus . quò fias melior à stultis quò cauior Learn of wise men to be good , but of fools to be wary.

Diu deliberandum quod faciendum semel. A man should seriously consider what he can do but once.

Volus an virtus quis in hoste requirit ? In an enemy we consider not whether the conquest be by craft or valour.

Dos optima, uxor benè morata. A good conditioned wife is the best portion.

Dulciss ex ipso fonte hibuntur aqua. The sweetest water is drunk at the fountain head.

Dum salute frueris . caveto morbum. Keep thy self well whilst thou art well.

E

Ebrietas hominem exuit. Drunkenness unmans a man.

Ebrio non est fidendum. No trusting to a Drunkard

Eget ferè qui sibi necessaria denegat. He may be truly said to want , who denies to himself necessities.

Ego & Rex meus. I and my

King Cardinal Woolsey's proud speech.

Emit charè , qui solvit animam. He buys dear that pays his soul.

Emori per virtutem præstat quam per dedecus vivere. Better to die nobly , than to live basely.

Errare humanum est , perseverare diabolicum. 'Tis of humane frailty to erre , but 'tis devillish to persevere in it

Erronea conscientia necessario peccat An erroneous conscience necessarily sins.

Exitus acta probat , finis non pugna coronat. The end proves and crowns the work

Exitus acta probat. The end is the tryal of every action.

Ex pede Herculem Hercules is known by his foot.

F

Facilis descensus averni. The way to hell is easie

Facile est (ut canem cadas) invenire baculum. It is an easie matter to find a staff to beat a dog.

Facile est inventis addere. 'Tis easie to add to what is already invented.

Fama est præstantior auro. A good report is better than gold.

Fas est & ab hoste doceri. Instruction

English and Latin Proverbs.

struction is good, though it come from an enemy.

Festina lentè. Do things with deliberation.

Felices sanè sunt isti (quoad hanc vitam) qui nunquam aut mutuari, aut adulari cognuntur. They are happy (as to the concerns of this life) who are never driven either to borrow or flatter.

Finis belli pax. Peace is the end of War.

Fontes ipsi sitiunt. Sometimes fountains themselves are dried up.

Fortuna opes auferre non animus potest. Fortune may deprive me of riches, but not of my mind.

Fraus & dolus, &c. read Patrocinari.

Fraus & dolus nemini patrocinare debet. Fraud and deceit ought not to patronize any man.

Frangenti fidem, fides frangatur eidem. To him that breaks his trust, let trust be broken.

Fronti nulla fides. We must not judge of men by their looks.

Frustrà sit per plura, quod fieri potest per pauciora. In vain is that done by more, which may be done by fewer.

Furor arma ministrat. Fury finds arms.

Fuili ne fide. Trust not a babler.

G

Galeatum serò duelli præstet. Bought wit is best.

Generalibus specialia derogant. A particular exception alters a general Rule.

Generosus animus vulgaria spernit. A generous mind scorns baseness.

G. adiu armorum princeps. The Sword is the King of Weapons.

Grex totus in agris unius pericis scabie cadit. One scabbed sheep infects the whole flock.

H

H. benti dabitur. Much shall have more.

Hellno librorum. An indefatigable student.

Herculis induit columnas. He undertakes a task beyond his power.

Hercules in bivio. He's at his wits end, and knows not whether to go.

Hodie mihi, cras tibi. What befalls me to day, may befall you to morrow.

Homo factus ad unguem. He's a man every inch of him.

Honi soit qui mal y pense. Ill be to him that evil thinks.

Human generis pars una nescit quomodo

English and Latin Proverbs.

quomodo vivit altera. Half
the world knows not how
the other half liveth.

Illeas piscator sapit. The
burnt child dreads the
fire.

*Ille dolere verè, qui secrete do-
let.* He mourns truly, that
mourns in secret.

*In multiloquio non deest vani-
tas.* In much talking, not
little vanity.

In medio consistit virtus. Vir-
tue is in the midst

Iugenj largitor ventris. Han-
ger breeds wit.

*Ignatum si dixeris, omnia d' x-
eris.* Call a man ungrate-
ful, and you call him the
work youe n.

Inter arma silent leges. L^{aws}
are silenc'd by arms.

In vino veritas. Drunkards
confess the truth.

It itas crabones. It is not
good to wike cures a-
flap.

Is qui bene latuit, bene vivit.
He lives well, that lives
privately.

Iura inventa metu. Injust
Laws were for the wicked,
not for the good.

L

Laus proprio sordit in ore. It is
sordid for a man to praise
himself.

Lingua amicus. A friend

is in the teeth outward.
Lis liem ferit. Multiplying
of words breeds a brawl.

Lupus in fabulâ. Here's the
man we tra'k of.

Lupina societas. Unsociable
company, where some
take all the pains, and
others run aw y with all
the gains.

M

*Magis illa juvant, quæ pluris
emuntur.* Those things
which cost most, are com-
monly most esteemed.

Malorum elige minimum. Of
two evils chose the least.

Mâlè parata, mâlè delabuntur.
Ill got, ill spent.

*Mâlè imperatur, cum regit vul-
gus duces.* There's an ill
Government, when the
common people rule their
King.

Malus pater mûle facit. An
evil father doth ill.

Manus manum fricat. One
hand washeth another.

Medio tutissimus ibis. The
golden mean is the best.

Moriendi mille figurae. There
is a thousand ways to
die.

Mora trahit periculum. Delays
are dangerous.

*Multi multa sciunt, se autem
nemo.* Men understand
many things, but few un-
derstand themselves.

Mul

English and Latin Proverbs.

Multorum manibus grande conatur opus. Many hands make light work.

Multa cadunt inter calicem, supremaque labra. Many things happen between the cup and the lip.

Mutatis temporibus, mutantur & homines. Men change with the times.

N

Ne quid nimis. Too much of one thing is good for nothing.

Necessitas aliquando cogit ad illegitima. Poverty causeth base things.

Nemo sibi nascitur. No man is born to himself.

Ne plus ultra. He is come to his farthest.

Ne sutor ultra crepidam. Let not the Cobler go beyond his Last.

Nescit vox missa reverti. A word once spoken is not easily recalled.

Nocet emptæ dolor voluptas. Pleasure bought with sorrow is a mischief.

Non est ad astra mollis è terris via. The way to heaven is very unpleasant.

Non quod non feritur, sed quod non laeditur, invulnerabile est. That is invulnerable, which is not hurt, not that which is not smitten.

Non semper arcum tendis A-

pollo. Apollo himself is sometime idle.

Non minor est virtus quam querere, parta tueri. 'Tis as much pains to keep things as get them.

Non magna loquimur, sed vivimus. 'Tis better to live, than talk well.

Non pœna, sed causa, facit martyrem. 'Tis not suffering, but the cause that makes a martyr.

Nosce teipsum. Know thy Self.

Nullum ad nocendum tempus angustum est malis. To wicked men, no time comes amiss to do mischief.

Nunquam prospere succedunt res humanae ubi negliguntur divina. We never thrive well in the world, when we neglect our duty to God.

O

Omne nimium vertitur in vitium. Every excess is a vice, or too much of one thing, &c.

Omnis homo mendax. Every man is a liar.

Omne tulit punctum qui miscuit utile dulci. He hit the nail on the head, that mixeth profit with pleasure.

Omnia cedunt temporis, & tempus æternitati. All things yield

English and Latin Proverbs.

yield to time, and time
to eternity.

*Omnem crede diem tibi dilux-
isse supremum.* Think every
day thy last day.

*Oportet mendacem esse memo-
rem.* A liar had need have
a good memory.

P

Paupertas comes ignaviae. I-
dleness causeth poverty.

*Paupertas non est de genere
malorum.* Poverty is no
crime.

Pax queritur bello. Peace is
procured by war.

*Pena ad paucos, terror ad om-
nes.* The punishment
reaches but to a few, but
the terror to all.

*Plures occidit gula quam gla-
rius.* Intemperance has
slain more than the
Sword.

*Plus valet unus orando, quam
mille pugnando.* One man
may prevail more by
prayer, than a thousand
by fighting.

Probitas laudatur & alget.
Virtue is commended, but
we let her starve.

Proximus sum egomet mihi.
Charity begins at home.

*Præstat esse Prometheum quam
Epimetheum.* 'Tis better
to prevent, than repent.

Præstat mortuum esse, quam

ignavè vivere. Better is a
dead man, than a person
that spends his time idly,
and lives an unprofitable
member of the Common-
wealth.

*Publica privatis, & sacra
profanis præferenda.* The
publick is to be preferred
before the private, and
Religion before secular af-
fairs.

Q

Qualis vita, finis ita. As thy
life, so thy death.

Quicquid in buccam venerit.
He speaks any thing that
comes first.

*Qui non verat peccare, cum
possit, jubet.* He who pro-
hibits not sin when it lies
in his power, does com-
mand sin.

*Qui medicè vivit, miserè vi-
vit.* He that lives by con-
tinual Physick, never
wants misery.

*Qui sentit onus, sentire debet
& commodum.* The la-
bourer is worthy of his
hire

*Qui non habet in ære, luat in
corpore.* He that hath no
money, let him be pu-
nished in body.

*Qui genus jactat suum, aliena
laudat.* 'Tis a foolish thing
to brag of ones descent
or birth.

Quod

English and Latin Proverbs.

*Quod fuit durum pati, memi-
isse dulce est.* That which
is grievous to suffer, is
pleasant to remember.

*Quod merito pateris, patienter
ferre memento.* Remember
to bear that punishment
patiently, which comes
deservedly.

*Quod tibi fieri non vis, alteri
ne feceris.* Do as you
would be done by.

R

*Rēgis ad exemplum totus com-
ponitur o'bis.* All follows
when the King leads.

*Rex non habet in regno suo pa-
rem.* The King hath no
equal in his Kingdom.

Rex legibus solutus est. The
King is free from the
Laws, that is, otherwise
than to be directed by
them, not to be punished
by his Subjects for trans-
gressing them.

Ridet stultus verberatus. The
fool laughs when he is
beaten.

Rigorem juris emollit equitas.
Equity softens the rigor
of the Law.

S

Sal sapit omnia. Salt savours
all things.

*Sanguis Martyrum est semen
Ecclesie.* The blood of

Martyrs is the seed of the
Church.

*Sapientis est cernere ubi par-
cendi, & ubi spargendi.* It
is a great part of wisdom
to know when to spare,
and when to spend.

Scelera non intrant casas. Poor
men live secure.

Semel in anno videt Apollo. The
Gods make merry once a
year.

Semel præstat quam semper.
Better once than al-
ways.

*Semper aliquid præsta, ne te
ignavum inveniat Diabolus.*
Be alwayes doing some-
what, lest the Devil find
thee idle.

Sera est in fundo parsimonie.
It is an ill time to begin
to spare, when a man has
no more to spend.

*Siccis omnia dura Deus pro-
posuit.* God hath pro-
pounded difficult things
to the wise.

Silentium consensum arguit.
Silence gives consent.

*Solamen miseris socios habuisse
dolorum.* 'Tis a comfort to
have companions in mise-
ry.

Sopor lethi consanguineus.
Sleep is Cousin-german
to Death.

Sublato Episcopo, tollitur Rex.
No Bishop, no King.

English and Latin Proverbs.

Summa cadunt subito. Men in great places fall on a sudden.

T

Taliozem reddam. You shall have like for like.

Tempora mutantur, nos & mutamur in illis. The times are changed, and we are changed in them.

Terras astræ reliquit. Justice is fled up to heaven.

Tribus consistit hujus vitæ felicitas; 1. Rectâ intentione. 2. Corpore salutari. 3. Cœmentâ plenâ. Our felicity in this life consists in three things; 1. A good conscience. 2 A healthful body. 3 A full purse.

Tutum præsidium integritas. Honesty is the best policy.

V

ubi dolor, ibi digitus. Where the sore is, there the finger will be.

Velle suam cuique est, nec voto vivitur uno. So many men, so many minds.

Veni, vidi, vici. Cæsars motto. I came, I saw, I overcame.

Veritas temporis filia. Truth is the daughter of time.

Veritas non querit angulos. Truth seeks no corners.

Via lucis inter cruces. Afflictions bring men into the right way.

Video meliora probôque, deteriora sequor. Men commend good things, but follow bad.

Vincenti dabitur. The Conqueror carries.

Virtus mille scuta. Virtue is instead of a thousand shields.

Virtus sola nobilitas. Virtue is the only Nobility.

Vitæ est avidus, quisquis non vult mundo secum pereunte mori. He's greedy of life, that would be willing to live when all the world is dead.

ultra posse non est esse. No man can go beyond his power.

un Dieu, un Roy, un cœur. One God, one King, and one Heart.

Vox, & præterea nihil. Nothing but tongue.

Voluptatis commendat rarior usus. Pleasures are the sweeter, the seldomer used.

ut in utero præparamur vitæ, sic in hac vitâ præparamur utero. As in the womb we

English and Latin Proverbs.

<p>are prepared for life: so in this life we are prepa- red for the womb, viz. the grave.</p>	<p><i>terris & ignis.</i> A man will lose all to save his life. <i>Vultus indicat homin: m.</i> A mans countenance be- t ays him.</p>
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ut redimas corpus, ferrum pa-

Habet omnis hoc Voluptas.
Stimulis agit furentes :
Apiumque par volantum
Ubi grata mella fudit,
Fugit, & nimis Tenaci
Ferit Ista corda morsu.

All pleasures are but sad,
And in their end are mad ;
As the angry Bee, that which it's wandring flight
From fragrant flowers sipt, converts the spight.
So pleasures leave a grief within the breast,
Not to be cur'd, but by a blessed Rest.

An Alphabetical Table, explaining the Words and Terms of all Sciences, Arts, and Learning, most frequently used in the several Titles and Names of Books, according to their Subjects they treat of; with the examples of many men famous in the following Sciences.

A

Aaron, a High-priests brother to Moises. Also of that name was a great Emperor of the Sarizens

Abaddon, a destroyer

Abiss, a bottomless pit

Abjected, cast away, being vile, base, and good for nothing

Abjudicated, given by judgment from one to another

Abjuration, a denying, or renouncing by Oath

Abbot, a spiritual Lord

Ablution a washing away

Abolished, taken away

Active, natively born

Abrogate, to undo, or null a thing

Abstracted, shortened, or one book taken out of another

Abstruse, hidden, secret, not easily understood

Abridgements, shortening of any writing by contracting

together the marrow and best of it, whether in Divinity, History, Law, or any other Science, or taking away part

Abetter, to uphold another in that which is evil

Aburd, an improper speech

Abandon, to forsake, to cast off, to leave at random

Abate, diminish or take away

Abash, to make ashamed

Abequitate, to ride away

Academy, a university, as Oxford or Cambridge for England, or any publick great School

Acceleration, a hastening

Accent, tune

Accessary, which wittingly hideth an offender

Accession, addition

Accommodate, to make fit, to apply

Accost, to draw near to one

Accumulate, to heap up

Accurately, cunningly done

Acquiesce,

A TABLE.

Acquiesce , to rest satisfied	Adjure , to bind by oath
Acquire , to get, or to procure	Administer , to dispose of a
Acquital , freeing one from an office	dead mans goods, but is ac- countable to the Ordinary, when called to account.
Acre , Land forty pole in length, and four in breadth	Admiral , a great Officer at Sea, having the command of the Kings Navy.
Acrimony , sharpness	Adriatick Sea , the gulph of Venice
Actroned , horned	Advent , the coming of certain weeks before Christmas
Action , a deed, or doing of a thing	Adverse , contrary, or against
Actress , a Woman-doer	Adulation , flattery
Acuminate , to whet, or shar- pen	Advocate , one that pleads for another
Action , is the form of a Sute, or right of Prosecution of a thing that is due to any one, and is personal, real, and mixt	Adumbrated , shadowed forth
Adjournment , a term of Law, when any Court is disallow- ed and appointed to be kept on some other time, or at any other place	Advowzen , right of a Bynnt present to a spiritual benefi- cie
Alienate , to alter the property of any thing, to sell	Addecimate , to take Tythes
Arches , the chiefest Court be- longing to the Bishop of Can- terbury	Adust , burnt
Adamant , a Diamond, the hardest of all stones	Administration , a managing of any business
Adamorism , a taxing dea- ly	Ad-unguem , at his fingers ends, perfectly
Adequate , to make level	Activate , to summer in a place
Adiliated , adopted for a Son	Affable , courteous in speech
Adherent , which cleaveth to a thing	Affect , to love
Adjunct , a quality joyned to another thing, as heat to fire	Affectation , love of vain- glory
	Affiance , trust, confidence
	Affinity , kindred by marri- age
	Affluence , plenty, abundance
	Afflic , the South part of the world
	Affick bird , a coward in fire cloaths

A TABLE.

- Agent**, a helper in business
Aggregate, to assemble together
Aggravate, to make a fault worse and worse
Agarick, a kind of mushroom or toad-stone
Agony, a torment of body and mind
Agility, nimbleness
Agitable, moveable
Agitate, to toss, jog, or shake
Agitation, kindred by the former side
Aggressor, a setter upon
Agnize, to acknowledge
Agrestical, rude, rustical
Ajix's shield, a sure defence
Aid, help, a King of marble white
Alps, high mountains between France and Lombardy
Alacrity, chearfulness
Ala-mode, after the French fashion
Allayed, free from trouble or sorrow, vanish'd away
Almoner, an Officer in the Kings Court, distributes alms
Alcayon, the Turks Law
Allegation, proof of a matter
Allegory, a dark sentence
Alliance, league of friendship
Alien, a stranger born, as outlandish man
Alors, a precious wood used in pyrotechnick
Altercation, an angry reasoning, or wrangling
Altitude, height
Alchemy, the art of distilling, or drawing quintessence out of metals by fire, separating the pure from the impure, setting at liberty such bodies as are bound and imprisoned, and bringing to perfection such as are unripe; of which Paracelsus, Doctor Fench, with many others, have most learnedly written
Alimony, a yearly allowance from the Husband to the wife, being parted; of which you may read sufficiently in the womans Lawyer
Aliment, Nourishment
Animal, a creature endued with life, sense, instinct, the smallest sort of animals, as a Fly or Bee.
Arand, to send one away
Amazonian, Women belonging to Scythia, of manly courage, which kept a country to themselves, being warlike
Amber, a hard yellow gum, whereof beads are made
Ambergrate, the spinn of a mill, good for the eye in Amblyopia
Amblyopia, drowsiness
Ambrosia, the meat of the Gods
America, the west part of the world;

A TABLE,

- World, found out by Americus Vespertius.*
- Amit**, to send away
- Amort**, dead
- Ample**, great, or large
- Amicable**, friendly
- Amercement**, a punishment by the purse as much as is lawfully set
- Amulet**, a thing hanging about the neck, of great preserving
- Anagram**, an invention by altering the place of letters in one's name.
- Analysis**, a resolution in doubtful matters
- Anthemize**, where the Church delivers over to the Devil, and excommunicates
- Analogy**, correspondence, or proportion
- Anchoress**, a Religious woman living solitary
- Animadversion**, a marking
- Anniversary**, from year to year
- Annulet**, a thing hung about the neck.
- Annul**, to make void
- Antagonist**, an enemy
- Antidote**, a medicine against poison
- Antimony**, a stone of a silver colour
- Antecedent**, that which goeth before
- Anticipate**, to prevent or take before another
- Antichrist**, one against Christ
- Antipathy**, a disagreement of qualities
- Antiquate**, to make old
- Anxiety**, carefulness, sadness
- Anatomy**, The incision, or cutting up the body of man or Beast, as Chyrurgions do to discover the substance, actions and use of every part. Doctor Read, Doctor Harvey; likewise Crook and Parry have largely written upon that subject
- Annotations**, Paraphrases, Commentaries
- Anonymus**, a book without the Author's name, as the whole duty of man, D, and Student
- Anthology**, treating of Herbs and Flowers. Gerard, and Parkinson
- Antiquities**, treating of things past, famous were Sir Henry Spelman, Richard Verstegan, Mr. Selden, and now Mr. Dugdale living
- Annuity**, yearly payment of money
- Analec**, crumbs of meat
- Anathema**, taking use upon use
- Anachy**, when the people want a King
- Apoplexy**, a dangerous disease
- Aphorism**, a short sentence expressing the properties of a thing
- Apotheism**, a thing presented at some solemn time
- Apoge**, the point farthest from the center of the earth

A TABLE.

Apology, an excuse
 Apoplexy, the dead palsie
 Apostasie, a falling from the
 faith (ger
 Apostle, one sent as a messen-
 Apothegm, a quick, short,
 and witty sentence to note
 Apparition, an appearing or
 vision (ming
 Appellation, a calling or na-
 Appendix, one thing that de-
 pends upon another
 Appeal, a removing a cause
 from an inferiour Court to
 a higher
 Apprehended, taken by force
 Appropriation, right to a thing
 Apothegms, brief and pithy
 speeches or sentences of any
 renowned personages, as Sir
 Fr. Bacon do elegantly shew
 Appoest, to pour under hand
 Arbitrament, an agreement
 made between two parties
 Arbitrator, a Judge, chosen to
 end controversies
 Ardent, vehement, burning hot
 Argent silver, sometimes white
 Aristocracy, a Government
 where the Nobility bear sway
 Arrogancy, pride of heart
 Arsenal, a Store-house for
 armory or ships
 Artick-pole, the North-pole
 of the world
 Artist, one skilled in arts
 Architecture, the art of de-
 vising, framing, or drawing
 in building

Arithmetick, the art of num-
 bring
 Arraign, to make guilty
 Articulate, to set down arti-
 cles distinctly
 Asperate, sharpness
 Aspect, countenance
 Aspiration a breathing
 Assassinate, to murder and rob
 privately in the high way
 Assayer, an officer of the mint
 Assent, a yielding or agreeing
 to any thing
 Assertion, an affirming or a-
 vouching the truth of a thing
 Assign, to appoint
 Assistance, help
 Assumfit, to undertake a thing
 for consideration
 Astringent, a binding
 Astrology, a Science which
 tells the reasons of the Stars
 and Planets motions, and
 foretells things to come
 Atchievement, things gained
 by valour
 Atlantick Sea, part of the
 Mediterranean Sea
 Atome, a small thing that
 cannot be made less
 Attonement, quietness
 Attach, to lay hands on
 Attainted, convicted, found
 guilty
 Attempt, to try and endeavour
 Attestation, a witnessing
 Attribute, to bestow or give
 Attributes, properties belong-
 ing to one
 Attrit

A TABLE.

Attrition, repentance or sorrow

Attourney, he that by consent taketh charge of another mans business.

Attainder, a conviction or proving one guilty of a capital offence

Atabalipa, King of Peru in America

Attenuate, to make lesser

Attournment, the paying of any small piece of money by a Tenant

Audacity, boldness, courage

Auditor, an officer of a court

Averment, a term in Law

Aversion, a disliking, a turning away

Auricular, spoken in the ear

Aurora the morning

Avowries, a Law term, to justify the lawful taking of a distress from any man

Avaritious, covetous

Auspicious luckie

Axiome, a Maxime or sentence allowed to be true

Axis, a direct line passing by the Center through a Globe

Aye, for ever

Azure, a fine blew colour

Azyme, unleavened, unbaked; solemnizing of seven daies among the Jews, in which time it was not lawful to eat leavened bread

B

Balm, a medicine for a greene wound

Banded, gathered into a section

Baptize, to wash

Barbarisme, rudenesse in speech or behaviour, outrageous, cruelly

Bards, ancient Poets

Battery, a beating against, or assaulting

Barter, exchanging ware for ware

Bastard, is he that is born of any woman not married

Bequest, or legacy

Bale, woe or sorrow

Balla, a Noble man, or great Commander under the Turk

Beatitude, blessedness, or happiness

Belial, signifying a wicked, naughty person

Bellitude, fairness

Benevolent, loving or friendly

Benigne, gentle, courteous

Bequeathed, left as a legacy

Beteft, deprived of

Berry, a dwelling house, a Lord of a Manours Court

B-syen, rouble

Betroth, to make sure, to promise one in marriage

Brizus

Brigandine, a Coat of defence

Bram,

A TABLE.

Bearn, (in the North) for a Child, Barn	Calvary, a place for dead mens bones
Bibacity, immoderate love of drink	Calumniate, falsely to accuse
Bibliopolist, a Bookseller	Candidly, meekly
Bifront, having two fore-heads	Canon, a Law
Bigamy, to be married to two wives at once	Canonize, to pronounce one a Saint
Bisextile, leap-year, which is every fourth year	Cantation, singing
Blankets, white furniture	Captive, led away prisoner
Blain, a Bile	Carol, a Song
Burrough, not a City, but a Town incorporate	Carp, to check, or rebuke
Brigade, a body of Soldiers	Castrated, gelded
Britain, containing England and Scotland	Cavern, a Cave in the earth
Brachigraphy, a short hand of writing, as a letter for a word	Caveat, a warning
Braces, in building it signifieth the pieces of timber	Cautious, wary
Bucephalus, Alexanders great horse	Caxicate, indispose
Buzzard, a great Hawk or Kite	Casulist, one that writts, or is well seen in cases of Conscience
Budge, a kind of fur of a kind in other Countries	Catalogue, a Roll of Names, or Register of a Cataloguing of Books
Buff, a beast like a Bull, with a long main, breeding in the woods of Germany	Catarrhe, a Rheum
Bozara, a City of tribulation	Celsitude, highness
	Celebrate, to do a thing in honour of one
C	Cement, more, lime
Calculated, reckoned or call up	Censure, opinion, judgment
Cælebe, Bachelor	Certificate, a writing averring the truth
Califie, to warm	Ceruse, white-lead
Callocity, hardness	Chancellour, a chief Officer in a Spiritual Court: also the Lord, or chief Judge in the Chancery
	Character, the form of a letter
	Charter, a writing of privileges
	Chermex,

A TABLE.

Chermez, <i>a grain dying scarlet</i>	Classical, <i>most approved authors, whether Divine or Humane, such as tend to edification</i>
Chivalry, <i>Knighthood</i>	Calumniate, <i>falsly to accuse</i>
Chymistry, <i>the art of dissolving Mettals, and of extracting the quintessence out of any thing. Doctor Curier, an approved author in the art of Chymistry</i>	Contingent, <i>accident betiding</i>
Chyromancy, <i>Palmestry, a kind of Divination practised by looking on the lines or marks of the hands, an art still in use among Fortune-Tellers, Egyptians, and Juglers</i>	Coaction, <i>constraint</i>
Chyrurgery, <i>we commonly pronounce it Surgery, it signifieth originally, the work of the hand.</i>	Coadjutor, <i>a fellow-helper</i>
Chyrogaphy, <i>the exact description of some Kingdoms Countries or particular Provinces of the same</i>	Coagulate, <i>to turn to a curd</i>
Circumlocution, <i>over-speaking.</i>	Coasting, <i>a sailing from one Coast to another</i>
Circuition, <i>compassing about</i>	Coercive, <i>compelling</i>
Clandestine, <i>close, secret</i>	Coessential, <i>of the same essence or substance</i>
Clarity, <i>Noblenesse, clearnesse</i>	Collegiate, <i>belonging to a Colledge</i>
Clause, <i>a short sentence</i>	Cognizance, <i>a knowing a thing judicially</i>
Clemency, <i>gentlenesse</i>	Colloquintida, <i>a rine of wild gourd</i>
Cleopatra, <i>an Egyptian Queen</i>	Collacrimare, <i>to weep with</i>
Climate, <i>a portion of the world between North and South</i>	Colon, <i>a mark at a sentence not fully ended, as thus (:) Comma, a point made thus () in writing</i>
Clinches, <i>conceits</i>	Commemorate, <i>to rehearse, or make mention of</i>
	Commence, <i>to enter an action</i>
	Complacency, <i>agreeableness</i>
	Compact, <i>agreement, a bargain</i>
	Compeers, <i>companions</i>
	Compendium, <i>a short way, a brief method</i>
	Comporr,

A TABLE.

Comport, to compose the gesture	Contumely, disgrace, reproach
Compunction, grief, or remorse	Convent, to bring one before the Judge
Commununity, fellowship in partaking together	Conversion, a turning from evil to good
Commutation, a changing	Convicted, found guilty
Compensable, able to recompence, or make amends for	Convocate, to call together
Complacency, delight, pleasure, joy, fellowship in	Cooperate, to work together
Compile, to make, frame, set together, or compose	Corporation, a body politick
Conventicle, a little Assembly	Corrigible, which may be corrected
Concise, brief, short	Corrode, to gnaw asunder
Conclave, private rooms, parlour, or closet	Corallary, addition, overplus, or surplussage
Concordancy, agreement	Creditor, which lendeth, or trusteth money or wares
Concatenate (concateno) to chain or link together	Credulity, easiness of belief
Congratulate, to rejoyce in anothers behalf	Crevat, a piece of fine linnen worn about the necks of Seamen; and now by Gentlemen riding
Congruous, agreeable	Crestem, a term in Heraldry, the figure of a half Moon
Conjugal, belonging to wedlock	Crisp, curled
Cornive, to wink at	Critick, a hard censurer
Connex, to knit together	Cubit, a measure from the elbow to the end of the finger
Consanguinity, kin by blood	Culpable faulty, blameable
Constitute, to appoint or ordain	Cupidity, desire, covetousness
Consul, a chief Officer at Rome	Cynical, doggish
Contemplation, a pondering and thinking upon	Cyren, Mermaid
Contingent, casual, by chance	Cyrus, King of Persia
Contract, bargain	Compensate, requite
Contribute, to give with others	D
Contumacy, stubbornness, disobedience	Debase, abase
	Debellate, to weaken
	Decade,

A TABLE.

Decade, the number of ten	Denounce, to threaten, to give warning
Decipher, to find out the meaning of a thing strangely written	Deplorable, to be lamented
Decorum, comeliness, good grace	Deportment, behaviour in carriage
Decision, end of a matter in controversy	Deposition, an oath, or disposing from authority
Declaim, to speak ill of	Depraved, corrupted
Decoct, to boil, to seeth	Depress, to keep down
Decretals, Ordinances, Decrees	Deprivation, a loss of a thing
Deduct, to take away, or abate	Derogate, to impair, diminish or take away
Defatigate, to make weary	Defection, a moving or cutting off
Default, an omitting what we ought to do	Design, to appoint or intend
Define, to declare or describe	Desipiate, to wax foolish
Defunct, dead	Despicable, despised, accounted as nothing
Degenerate, to turn out of kind	Detect, to discover or disclose
Degrade, to take away holy Orders	Deterred, discouraged
Dehort, to dissuade to the contrary	Detract, to slander, to speak ill of
Delacrimate, to weep	Detriment, loss, hinderance, harm
Delectation, delight	Devastation, a wasting
Delegate, to assign, or send in Commission	Devest, to uncloath
Delude, to deceive	Devoir, endeavour
Demaine, the Lords Mannor house	Devolve, to roll down
Demeanour, behaviour	Devoted, vowed, bounden
Demise, to give or grant	Dexterity, nimbleness
Democracy, a free State, a people ruling themselves	Dexterously, quickly
Denizon, a stranger bar, made free by letters patent	Deprecation, a diverting Gods judgment by prayer
	Distraught, mid
	Dialectical, belonging to Logic
	Dialect, is a manner of speech peculiar to part of a Kingdom

Dialling,

A TABLE.

Dialling, of or pertaining to the making and ordering of Dials, many being famous in this so rare art

Dialogues, the discoursing of two men or more in writing or words, as Erasmus and Corderius Colloques

Dicker, ten hides of Leather

Dedite, a thing given to write

Diffuse, spread abroad

Diffidence, distrust

Digested, set in order

Digression, a passing from one thing to another

Dimension, true measuring the bigness of a thing

Diminutive, little, or small

Dire, fierce, cruel, terrible

Lisannul, to disallow

Discipline, instruction, learning

Disclaiming, disowning

Disconsolate, comfortless

Discuss, to examine, debate, or try a matter

Disfranchiz'd, ones freedom lost

Dictionary, in Greek is called a Lexicon, a Book wherein hard words and names are mentioned, and unfolded

Desertion, a leaving or forsaking

Disgust, to dislike

Dislocation, a displacing

Disimal, grievous, terrible

Dismantle, to unclath, to un-

Disert, to dispute in matters

Disseminate, to scatter abroad

Distillation, liquors dropping or dissolving by degrees

Divert, to turn aside

Divination, a presaging or foretelling of things to come, belonging to Astronomers

Divulge, make known

Docible, apt to be taught

Doctrine, instruction for edifying

Document, lesson

Dogmatical, which is held in some opinion

Dogmatical, of, or pertaining to a seat, or opinion

Dominical, belonging to the Lords day

Donay, a gift

Doughty, strong

Dowager, a Widow Princess

Dollar, a Dutch piece of coyn, about 4 s. 4 d.

Dilicite, aptness to learn, quickness of understanding

Dilapidations, ruine of a Parsonage, or V. caridge house

Doleous, grievous, painful

Dregging, a dusting with powder

Drollery, jesting, facetious, witty

Dramatick, Poetry that which is publickly acted upon the Stage, as Comedy & Tragedy

Dispond, dispair, out of heart

Disimbogue, to cast out of the mouth, to vomit

Donor,

A TABLE.

Dono, a giver
 Donec, he the thing is given or granted to
 Dubious, doubtful
 Dulcid, sweet
 Duplicate, double
 Duration, a long continuance
 Durity, hardness
 Dusky, obscure, dark
 Duel, a fight between two with their seconds standing by, prohibited by Proclamation, and discountenanced by Voetius, Sir Francis Bacon, and divers other learned writers
 Dyspathy, evil passion or affection
 Dyspepsie, ill digestion of meat in the stomach

E

E Bony, black timber, good for many purposes, especially for Looking-glasses
 Ebriety, drunk nesses
 Eclipse, the Sun being darkened
 Ecloges, shepherds Poems
 Edifice, a frame or building
 Eden, an Hebrew word signifying Delectation, or a place of pleasure and delight
 Efficacious, able, powerful
 Effusion, pouring forth
 Egression, a going out
 Eject, to cast out
 Elaborate, laborious, taking great pains

Elevate, to lift up
 Electuary, a medicine made with syrups and powders
 Elegant, fine, neat
 Elegy, a mournful song
 Elocution, utterance, eloquence in speaking
 Embargo, an arrest or stoppage of ships in a Harbour
 Embellish, to make beautiful
 Emblem, a picture, some things to be learned by it
 Emanuel, God with us
 Emit, to send forth
 Emphasis, a plain signification of our mind
 Emplead, to sue one
 Emunctories, certain kernel places in the body
 Empirick, an unskilful Physician
 Emphatical, very significant
 Enamour, to be in love with
 Enormities, crimes, or offences
 Enterlude, Stage-play
 Enthusiasmes, Poetical fury
 Enhance, to raise the price of a thing
 Epact, a number to find the age of the Moon by
 Ephah, a measure of ten pottles
 Ephy, a measure of five pecks
 Ephod, a holy garment worn by the High-Priest
 Ephemerides, Books wherein daily acts are registered, a Journal or Diary
 Epidemical, the plague; or other

A. TABLE.

either diseases, publick pe- stilence	chard Braithwait Esquire, having written upon them
Epilogue, end of a Play	Estreat, a copy taken of any writing
Epithalmy, marriage tri- umphs	Ætherial, belonging to the sphere
Epithite, an addition, as ex- cessive pride	Etymology, a true exposition of heavenly words
Epigrams, short Poems upon several kinds of subjects; as Owens and Sir Thomas Moors for example	Extenuate, to diminish or les- sen
Episcopacy, of, or belonging to a Bishop	Evacuate, to empty
Epitaphs, inscriptions or wri- tings set upon a tomb	Evaporation, smook or va- pours
Equinoctial line, the Sun coming twice a year, the 11th of March, and the 11th of September, maketh the length of the day and night equal	Everſion, an overthrowing
Equipage, fashion	Evitable, able to be avoided
Equivalent, equal value	Evoke, to call forth
Eradicate, to pull up by the roots	Exaggerate, to encrease or am- plifie a matter
Erudition, learning	Exaltation, a lifting up
Eruption, a violent breaking out	Exanimate, to amaze, to dis- hearten
Escheator, an Officer in the Exchequer, that certifieth what belongs to the King	Excommunicate, to thrust one out of an Assembly
Essence, the substance of a thing	Excrescency, a Wen swelling
Essoyn, when a man by leave may absent himself from a Court	Exemplific, to declare a thing at large, to alledge example
Essays, tryals or endeavours; Sir Walter Rawleigh, Sir Francis Bacon, and Ri-	Exempt, free from any thing
	Exercitation, use, practice
	Exhale, to cast out a breath or fume
	Exhibit, to give, to present
	Exhilarate, to make merry
	Exigent, a streight, a hard pinch
	Exodus, a going out
	Exordium, the being of a mat- ter
	Exorbitances, things above order, rule, or measure
	Exonerate,

A TABLE.

Exonerate, to unburthen
Expatiate, to enviden, to enlarge
Explication, the unfolding, or discovering of a thing
Ethnick, a Heathen
Extraction, a drawing out, also a descending from such a family
Extrinscal, outward, or on the outside
Extruded, thrust out
Exult, to enjoyce
Exundation, an overflowing
Exuperation, an excellling or surpassing
Exustion, a burning
Eyebite, to bewitch by the eye
Ezekiel, the Prophet, signifieth seeing the Lord

F

Fabulous, false, as a lye
Fecitious, very pleasant
Facile, easie
Fables, wherein brasts and trees are feigned to speak;
Æsop excellling all others in writing of fables
Factions, troublsome, contentious
Faciliate, to make easie
Faculty, power, ability
Facundity, eloquence
Filicious, deceitful
Fanatick, mad, in a tick, franticke, having vain apprehensions

Farce, to stuff
Fascination, an eye biting, or bewitching by the eye, or by the force of imagination
Fate, destiny, chance
Farigate, to make weary
Falconry, *Hawk manning*, the art of keeping Hawks, famous were Mr. Birt, Mr. Tutberville, and Mr. Latham
Faith, an oath taken of Tenants to be true to their Lord
Fever heetick, that burns one inwardly, and makes cold without
Fecundity, fruitfulness
Fell, a skin
Fencemonth, a month wherein Dr's do faun
Fencing, the art of using and handling weapons useful and necessary for all Gentlemen
Feciment, a gift, or grant of any honours
Feracity, plenty, and abundance
Ferocity, fierceness
Fervent, hot
Fiction, a feigning, or invention
Figment, a lye
Figurative, which serveth for the representation of another thing
Fire-works, shews or pastimes made upon the Land or water by fire, treated of by Dr. Bates
Fishing, the art of Angling

or catching and ordering of
fish, discoursed upon by M.
Iaac Walton, and Mr. Ta-
verner
Flux, an issue of blood
Folid, the full breadth of the
Paper, being but two leaves
in the sheet
Fomentation, asswaging
Foppery, foolery
Forefall, to set afore anothers
shop or stall, to hinder light
Formality, an observing of
good order
Formidable, cruel, fearful to
look on
Fortitude, strength
Fortification, making strong
a Town to keep out the E-
my
Foster, to cherish
Fraction, a breaking off
Fraternity, brother hood
Frication, rubbing, or chafing
Frigidity, coldness
Frontispiece, a Title given
in brass set at the beginning
of a Book
Future, things to come

G

GAbbing, lying
Galen, a famous Phys-
ician
Gambages, large leather cases,
or Stirrups to keep the legs
clean in riding
Gaging, the measuring of

Vessels for wine or Beer
Garb, custom or fashion
Garboil, a great rude noise
Gargarisme, a liquor to wash
ones mouth
Gehenna, hell
Generosity, courage, nobleness
of mind
Genitals, the privy members of
any living creature
Genius, a good or bad Angel,
the soul
Gentiles, all that are not
converted to Christ
Geomancy, divination by cir-
cles in the earth
Genealogy, a description of
ones lineage, stock or pedigree,
as that which is most com-
monly found before Bibles
Geography, a description of
the earth, by its parts and
its limits, situations, in-
habitants, Cities, Rivers, fer-
tility, and other observable
matters; vide Thorography
and Cosmography
Geometry, an art of due pro-
portion, consisting in line-
ments, forms, distances and
greatness; famous in this art
were Euclid and Dr. Wy-
brow
Germanity, brotherhood
Gests, noble acts commonly of
Princes
Gules, in Heraldry a red
Vermilion colour
Glee, mirth, joyfulness

Gloss,

A TABLE.

Gloss, a short Exposition of
dark sentences

Golden number, a number to
find out the feast of Easter

Golgotha, a place of skulls

Górdian knot, a knot that
cannot be undone

Gratuity, a gift given freely,
a reward

Graduate, one that takes his
degree in the University

Gratulate, to shew ones joy in
another's felicity

Graunge, a village, a farm, a
loose house in the country

Graving, belonging to the art
of Callography or cutting
Effigies or fancies in copper,
in which art are famous
Mr. Farchorn, Mr. Lam-
but, Mr. Hertochs, and
Mr. Loggain

Gubernate, to govern

Guerdon, a reward

Gynophilus, a lover of wo-
men

Gypation, a plaistering with
mortar

Gyration, fetching a great
compass

Gysarme, a weapon with two
Pikes at the end



HAberdupoise, a weight of
sixteen ounces

Haulity, handsomness

Hags, spirits of hell

Hamlet, a village in the coun-
try

Harmony, delightful musick of
many notes

Haubergeon, a coat of Mail

Hawking, vide Faulconry

Heben, dull, blunt

Hecatomb, a sacrifice where-
in were offered a hundred
beasts

Helucan, wine, Claret wine

Hench-man, a Page of Honor
attending on a Prince

Hunt, to catch, or lay hold
on

Herbage, pasture for cattle

Hercules, the Son of Jupiter,
a man famous for strength, he
slew the Dragon, and got
the golden apples

Heroes, great noblemen

Helper, the evening star

Hesperides, the garden where
Hercules got the apples

Hests, commands, or de-
crees

Heterodox, a contrary opinion
to what is generally recei-
ved

Hexameter, a verse of six
feet

Herauld, an officer to proclaim
peace or war

Herbary, Gerrard and Par-
kinson, most famous in dis-
secting all kind of herbs.
Vide Borannicks

Hide of Land, seven hundred
acres

H 2

Hierarchy,

A TABLE.

Hierarchy , an holy Order of <i>Angls</i>	Homer of the destruction of Troy
Hieroglyphick , a myſtical representation properly by ſculpture	Illustrate , to make famous
Hilarity , mirth	Illiberal , covetous, baſe
Hippocrates , a famous Phyſi- tian	Inteſtine , in the bowels
Homer , a Grecian Poet	Imagery , carving or painting
Humanity , the nature and condition of man, alſo ge- nerleneſs, mildneſs	Imbelliſhments , ornaments
Hydrography , deſcription of waters	Imbroil , to make more ob- ſcure
Hyperbolical , above all belief, or ſwifter than thought	Imbrued , ſtained
Hyſteron Proteron , Cart be- fore the Horſe	Immaculate , and ſil'd

I

Iaculation , a darting, caſt- ing of darts	Immunity , freedom, Liberty
Idea , the form of any thing con- ceived in the mind	Immutable , conſtant, un- changeable
Ides , eight dayes in every moneth	Impair , to leſſen
Jeopardy , hazard	Imparadiz'd , to enjoy all true contentment
Jests , conceits and inventions for making of mirth, as the reading of Scogins and Ar- chees jeſts	Imparity , unlikenes
Jewelling , the art of cutting and ſetting of Jewels, in which Mr. Giffard was ve- ry ingenious: b ſides many others being very dextrous	Impeach , to hinder, to harm
Ignominious , ſhameful	Impenſible , without re- ward
Iliad , a book writ in Greek by	Impetuous , violent
	Implore , humbly to requeſt
	Impoſt , cuſtom, tribute
	Imprecations , curſings, to lay tribulation
	Improperations , reproachings
	Impropriation , Eccleſiaſtical living, coming by inheri- tance
	Impugne , to reſiſt or aſſault
	Impunity , lack of puniſh- ment
	Inadulible , that will not be flatter'd
	Incendiary , which ſetteth any thing on fire
	Inclusive , which containe th

Incon-

A TABLE.

Incongruous, absurd, disagreeable	Infect, to bow, or make crooked
Incorrigible, that cannot be amended	Influence, a flowing power of Planets and Stars
Inculcate, to repeat a thing often	Infringe, to break, to transgress
Inculpable, blameless	Inlets, a wedge of fine gold
Incision, a running in, a meeting together	Inhibit, to forbid
Indefatigable, not to be tired	Inherent, abiding in a thing
Indefinite, obscure, not determined	Inhospitable, not fit for entertainment
Indemnity, pardon, escaping without punishment	Innovations, changes
Indisputable, that will not be controverted	Innate, natural
Indigent, needy, beggarly	Innavigable, not to be sailed in
Indignity, unworthiness	Innominate, not to be named
Individual, not to be parted, as man and wife	Innoculate, to graft
Indocible, which cannot be taught	Insanable, not to be cured
Induce, to bring in	Inscrutable, not to be searched
Indulgence, gentleness in suffering	Insculp, to engrave, or cut
Indurate, to harden	Infection, a declaration, or long continuance
Ineffable, not to be spoken	Insociable, not fit to keep any company
Inexpiable, which cannot be satisfied for	Inspection, a looking into
In any, disgrace	Insinuation, a cunning speech to get into ones favour
Infatigable, that cannot be wearied	Inspire, to breathe into
Infatuate, to besot	Instauration, a repairing
Infer, to bring in by way of argument	Instigate, to provoke
Infestuous, any sort	Instinct, a natural inclination
Infirm, weak	Institute, to appoint
Inflammation, a hot angry swelling	Insult, to boast proudly
	Intactable, not to be touched
	Intam-

A TABLE.

Y ntaminate, to defile	I nterval, a distance, or space of time or place
I ntegration, a restoring	I ntrinsical, inward
I ntegrity, uprightness, just dealing	I ntroduct, to lead in
I ntellect, the understanding, and other faculties of the mind	I ncumulated, not buried
I ntemperance, unruly, im- moderate eating or drink- ing	I nvalidity, weakness
I ntestable, incapable by the Law to make, or to be taken for any witness	I nveloped, wrapped in
I nventory, a Catalogue of dead mens goods and chat- tels, prized by four credible men, and after to be exhibi- ted to the Ordinary	I nversion, a turning upside down
I ntercession, an entreaty in ones behalf	I ntervert, to turn upside down
I ntercourse, passing, or se id- ing from one to another	I nvest, to cloath
I nterest, right or title, profit made by usury	I numbrate, to cast a shadow
I nterior, inward	I nvocation, a calling upon
I nterlocution, a speaking be- tween	I nnured, accustomed to
I nterlude, a pastime or play	J oculatorily, merrily spoken
I nterpose, to busse himself where he needs not	J ovinus, a famous Historian
I nterrex, he that governs when there is no King	I ronically, spoken scoffing- ly
I nterrogation, the asking of a question	I rradiate, to shine upon
I nterview, meeting	I rregular, contrary to rule
I ntimation, a cunning signi- fying	I rrevocable, not to be called back
I ntoxicate, to bewitch, to poy- son	I rrogate, to impose
	I tinerat, to journey
	J udea, Fury
	J udicious, one that hath great judgment
	J ulius Cæsar, a famous Ro- man, the first Emperour of Rome
	J uncture, a joyning toge- ther
	J uror, a sweayer
	J urisdiction, a lawful autho- rity
	J uvenility, youth

A TABLE.

K

K *Arena*, the twentieth part of a drop
Keel, the bottom of a ship
Kenne, to view
Kintal, a hundred weight
Knight-service, a tenure where a man was bound to bear arms for the defence of the Realm
Knight, a title of dignity and honour, which worth is illustrated with divers distinctions, viz. *Knights Batchelours*, *Knights Barons*, *Knights of the Bath*, *Knights of the Carpet*, *Knights of the Garter*, *Knights of the Order of Saint John of Jerusalem*, *Knights of the Temple*, or *Knight of the Temple*, *Knights of the Shire*, *Knights Marshal*, *Knights of Calatrava in Spain*, *Knights of the Star*
Kyrie Eleison, in the Greek, Lord have mercy upon us

L

L *Abyrith*, a maze, turning in and out
Lac rate, to tear
Lacrimate, to lament, to cry
Landskip, a piece of painting wherein are woods, rocks,

houses, *rivers*, or the *skie* painted

Lazarets, *Hospitals*

Latitude, the breadth of a thing

Lavish, expence and little gain, mak^s the house-keeper sink amain

Lauril, the bay-tree

Lacconically, shortly, pitifully

Lent, the forty daies fast before Easter

Leconomicy, divination by water in a bason

Legion, of horse and foot, 6826.

Legislator, a Law-maker, or giver

Lemna, argument

Liniment, a asswaging

Lenity, gentleness

Lenitude, slowness, negligence

Lessor, he that letteth

Levity, lightness

Lefinage, saving, sparing

Lepid, pleasant, elegant, graceful, witty

Libertine, one of a loose life

Libidinous, incontinent, full of lustful desires

Lincament, the proportion of the body

Linial, downright line

Liquation, a melting

Literate, learned

Liturgie, the publick service of the Church

H 4

Local,

A TABLE.

Local, of or belonging to a place	Macerate, to soak in water, to make clean
Locusts, grasshoppers, and such like vermine	Macrology, long or tedious talk
Logick, the art of reason	Maculate, to spot, or blemish
Longanimity, patience, long-suffering	Magick, enchantment, sorcery
Loquacity, much talk and babbling	Magnanimity, boldness, nobleness of heart
Lorrel, a devourer	Magnificence, honour, stateliness
Lossier, a crafty fellow, a lout	Mainprize, the taking one out of prison. security for his forthcoming
Lotion, a washing	Malediction, cursing, ill speaking
Lactation, struggling	Malignant, envious, spiteful
Lubrick, slippery	Mandate, to command
Lucifer, the morning star, also an arch devil	Manna, white, much like Coriander seed
Lucible, that which is light of it self	Mansion, a dwelling house
Lucrece, a Roman Dame who being ravished killed her self	Manuscript, things onely written with the hand, not printed, but kept in writing for particular uses
Lucreate, to eat ravenously	Marches, bounds lying betwixt two Countries
Luxury, riot, wantonness	Maritane, bordering on the sea
Library a study of books	Mars, the Heathen God of Battle
Lucubration, night study	Masculine, mankind
Lucidations, making light	Mature, ripe
Leven, a piece of Dow a while kept in salt	Maugre, in despite of ones heart
Lydford Law, whereby first a man is hanged, and afterward indited	Maxims, true and general rules, either in Divinity, Law, or Physick
Lyrick, verses or songs upon the harp	Maxime,

Machivalize, to practice cunning and subtil policy

r, to
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M tto,

A TABLE.

Motto , a short sentence, a word, good Sir Monsieur, in French Mountebank, one that boasteth on high of his great deeds, deceiving the people	and the learned Sir Francis Bacon having written thereof
Morpheus , sleep, or the God of sleep	Navigation , sailing, or the ordering and managing of ships
Moriscow , a certain dance used among the Moors, whence our Morris dance	Napar , the Tavern for the Table
Metropolis , the Mother City of any Country	Narration , a declaring
Musick , harmony, melody, either by Voice or Instrument	Nemesis , the Goddess of punishment and revenge
Mulet , a fine or penalty	Nectar , the drink of the Gods
Mummy , a thing like pitch, the fat of dead men kept by Apothecaries	Necromancy , raising up of evil Spirits, or dead mens Ghosts, conjuring, the black art
Munificence , liberality	Negotiation , business in trafficking and trade
Municipal , privileges of Laws belonging to Cities	Nepenthe , an herb that expels sadnesses
Mutiny , a quarrel among Souldiers	Nero , an Emperour of Rome, a cruel man
Mutual , interchangeable	Neutrality , of neither side
Must , new wine	Ninny , a fool
Mundific , cleanse, purge	Night mare , Incubus
Mystical , hidden, secret	Noceat , hurtful
Mythology , an Exposition of Fables	Non residence , unlawful absence from the place of ones abode
	Non-suit , the letting fall of a Suit
	Noxious , harmful, hurtful
	Novelty , news
	Nomenclature , the numbering of Names, or Surnames of sundry things
	Nollifidian , of no account or Religion



Natalis comes, an elegant Mythologer
Natural History, an History of the nature of things, or things deduced from Nature. Pliny

Nusceous,

A TABLE.

Nufceous, *pur-blind*
 Nufance, *any annoyance, or damage done to a house*
 Nutriment, *nourishment*

D

Obfuscate, *to cloud, or darken*
 Objure, *to bind by oath*
 Objurgation, *a chiding*
 Object, *that which is placed before ones eyes or the thing one labours to attain*
 Oblige, *to bind*
 Oblique, *c. coked*
 Ooligurate, *to spend in belly-chear*
 Obnoctious, *subject to danger*
 Obliterate, *to blot out*
 Obsequious, *dutiful*
 Obsolete, *old, out of use*
 Obstruct, *to hinder*
 Obtrude, *to thrust out*
 Obtuse, *dull, or blunt*
 Obumbrate, *to shadow*
 Obesity, *fatness, grossness*
 Obloquy, *evil report*
 Occur, *to meet*
 Oeconomy, *government of a household*
 Officious, *serviceable, willing to please*
 Ode, *a song*
 Oligarchy, *the state of a Commonwealth where a few persons have all the authority; of which government we of late years have sufficiently tasted*

I Olympick-games, *solemn games of activity, riding, running*
 Omission, *a letting slip*
 Oppignorate, *to lay to pawn*
 Oppilation, *stopping*
 Opponent, *which opposeth or asketh questions*
 Occult, *hidden*
 Opprobrious, *reproachful*
 Oppugn, *to resist*
 Oppulent, *rich, wealthy*
 Oratory, *eloquence in writing or speaking, also a place dedicated to prayer*
 Ore, *gold or silver colour*
 Ordinary, *a Judge having Jurisdiction in Church-matters or the Bishop of the Diocess*
 Orient, *the East*
 Omen, *a foregoing sign of good or evil*
 Opiat, *an Elestuary to procure sleep*
 Orifice, *the mouth of a wound or any other thing*
 Orisons, *Prayers*
 Orphan, *one that wants Father and Mother*
 Orthodox, *learned, of a sound judgment*
 Orthography, *a manner of true writing*
 Oser, *a withy*
 Ostentation, *a boasting*
 Overture, *an overturning, a sudden change*
 Ounce, *being the sixteenth part of a pound.* Oyer

A TABLE.

Oyer and terminer, <i>a Commission to hear and determine causes</i>	Paternal, <i>belonging to a Father</i>
Pact, <i>a bargain</i>	Pathetical, <i>moving affection</i>
Pagan, <i>one that doth not believe in God</i>	Patriarch, <i>a chief Father of the Church</i>
Palliate, <i>to cloak, to cover</i>	Patrimony, <i>goods or land left by friends</i>
Palm, <i>the tree that bears Dates, and no leaves but at the top</i>	Pavillion, <i>a Tent for war</i>
Pandect <i>a book treating of all matters</i>	Parochal, <i>Parish Church, or belongeth thereto</i>
Panick, <i>a sudden fear wherein one is distracted</i>	Perambulation, <i>walking about</i>
Pantaloon, <i>a large Boot-hose-top</i>	Peccant, <i>faulty</i>
Paragon, <i>a beautiful lady</i>	Pedantick, <i>a base ignorant fellow</i>
Paradise, <i>a garden or pleasant place</i>	Pendent, <i>hanging downward</i>
Parallels, <i>lines at an equal distance, or the comparing one thing with another</i>	Penetrable <i>easie to be thrust or pierced through</i>
Paradigm, <i>a pattern or example</i>	Penelope, <i>a chaste Woman</i>
Paramour, <i>a Sweet-heart</i>	Perforations, <i>little passages</i>
Paramount, <i>the chief Lord of a Fee</i>	Periwig, <i>false hair</i>
Parasite, <i>a flatterer, or trencher friend</i>	Perpetuity, <i>everlasting</i>
Parity, <i>likeness</i>	Peripicuous, <i>clear</i>
Parimony, <i>thriftiness, good husbandry</i>	Pervert, <i>to turn one from good to bad</i>
Participate, <i>to partake or have a share in a thing</i>	Philosopher, <i>a wise learned man</i>
Partisan, <i>a weapon like a Halbert</i>	Polemical, <i>belonging to war, or fighting</i>
Parvity, <i>smallness</i>	Pestiferous, <i>mortal, deadly</i>
Pasche, <i>the feast of Easter</i>	Petrifogger, <i>a troublesome make-bate, an ignorant medler in Law</i>
Pastor, <i>shepherd</i>	Paschal, <i>belonging to Easter</i>
	Petulant, <i>sawcy</i>
	Phantasm, <i>a Vision, or imagined appearance</i>
	Pharisee, <i>a sort of Jews professing</i>

A TABLE.

<i>feffing more holinefs than the common fort</i>	<i>Poligamy, the having of many wives</i>
<i>Petulent, wanton and bold</i>	<i>Poppæa Sabina, wife to Nero</i>
<i>Philomathy, the lover of learning</i>	<i>Popular, famous with the common people, and familiar with them</i>
<i>Phantaffical, foolifh, following every fafhion</i>	<i>Portage, carriage</i>
<i>Phlebotomy, blood letting</i>	<i>Portend, to forefhew a thing</i>
<i>Physiognomy, an art which teacheth to know the difpofition of men by their faces</i>	<i>Positive, that which is pronounced</i>
<i>Petulant, contumelious, apt to affront</i>	<i>Posthume, born after his Fathers death</i>
<i>Peccant, vicious</i>	<i>Polyglor, that fpeaks many Languages</i>
<i>Philology, the love of learning</i>	<i>Pravity, naughty, wicked</i>
<i>Pirate, a Robber at Sea</i>	<i>Precaution, warinefs, forewarning</i>
<i>Placability, gentlenefs</i>	<i>Precipitate, to thr.w down headlong</i>
<i>Plato, a famous Philofopher</i>	<i>Precontract, a former bargain</i>
<i>Plaufible, that which greatly pleafeth and rejoyceth</i>	<i>Predicament, a different order in the nature of things</i>
<i>Plebean, one of the common people</i>	<i>Prædicate, to foretell</i>
<i>Plenary, full, entire</i>	<i>Perfect a chief Magiftrate</i>
<i>Plumbeous, full of lead, heavy</i>	<i>Pregrant, witty, apt, forward, or great with-child</i>
<i>Plenipotentary, invested with Power and Authority, as an Ambaffador, or Commiffioner from their King, or whom the are fent to treat and determine with an enemy or other perfon, fuch points as are in Commiffion</i>	<i>Primogenitor, the Firft-born</i>
<i>Pocahuncas, Daughter to a favage King of Virginia</i>	<i>Printing, an Art invented by John Guttenberg, 225 years ago, and being fo ufeful, is ftill much praftifed by moft Nations in the world</i>
<i>Poetafter, a counterfeit Poet</i>	<i>Plethorick, fat or corpulent</i>
	<i>Prefudicate, to judge rashly</i>
	<i>Premunire,</i>

A TABLE.

Premunire, a punishment wherein is loss of goods and liberty, barring life	Prohibition, forbidding
Prepuce, foreskin	Puberty, ripeness, fourteen in men, and twelve in women
Presage, foretell	Pudor, sham fastness
Presbytery, Priesthood	Pularity, girlishness
Prescience, a knowing be- fore	Punctual, one as good as his word
Pressure, an oppression	Purgatory, a place of purging
Pretext, a colourable ex- cuse	Purport, an intent or mean- ing
Prevalency, prevailing	Pusill, small
Prig, to steal	1 Pustule, a wheal or blister
Prodigious, monstrous	Putrid, corrupt
Product, brought forth	Puerility, childishness
Prolix, long, or tedious	Pythagoras, a famous Phylo- sopher, the chief that held the passing of souls out of one body into another
Prolocutor, one that speaks first, or for the rest, a speaker	Pyromancy, divination by smoke or fire
Pretermit, to give leave a- forehand	Q
Propaginquity, nearness	Quadrant, four-square
Propitiation, an appeasing of Gods anger	Quaint, fine, strange
Propose, to offer, to set forth	Quare, a search and enquiry
Proselite, a stranger convert- ed	Quiddities, subtil, dark speeches
Prosodic, the true pronouncing of words	Quorum, one more impowred in Commission than an other Justice
Providence, fore-sight, care	R
Proviso, a condition made in any writing	Rabbi, Master, or Doctor
Prowess, strength, cou- rage	Radiant, bright, shin- ing
Promissory, pertaining to a promise	Rabbin, a great Doctor, or teacher
Pseudo martyr, a false mar- tyr	Radi-

A TABLE.

Radical, of or belonging to the root natural	Remunerate, reward
Rarifie, to make thin	Republick, Commonwealth
Reme, a parcel of paper of twenty quire.	Repugn, to resist
Ratification, a confirmation or allowing	Resentment, sensible of a dis- favour or injury
Ripe, a violent ravishing of a woman	Result, to keep back
Reassume, to take again	Retaliate, to quit like for like
Recapitulate, to relate in brief	Rood, the fourth part of an acre
Reciprocal, of, or belonging to returning	Retract, to call back
Recognizance, an acknow- ledgment	Retribution, a reward or re- compence
Recruit, to recover ones self	Retrive, to seek again
Recusant, which refuseth to do a thing	Retrograde, backward
Redundancy, an overflowing, abounding, or exceeding	Revert, to return
Refell, to disprove	Robustious, strong
Refined, purified	Regicide, he that murdereth a King
Reflection, a bowing or bend- ing back	Revele, disannul, repeal
Remonstrance, reasons given or shewed	Rhetorick, the Art and Sci- ence of Eloquence, or of speak- ing well and wisely
Refulgent, bright, shining	Rigid, hard, stubborn
Refund, restore	Risco, great hazard or danger
Regality, Authority of a King	Rubrick, order, or rule writ- ten, or the calendars of Saints writ in old letters
Regrator, he that buyeth vituals to sell within four miles	Rediments, the first grounds of an Art
Regress, going back	Rural, of, or belonging to the Country
Rejoynder, a second an- swer	Rustication, a dwelling in the Country
Remit, to forgive, also to send back	Recede, to depart from, to go back

A TABLE.



- S**abbath, a day of rest
Sagacity, swiftness, quickness of understanding, or shortness of wit
Sally-ports, the back or postern Gates, Gates to issue out of a Fort or Bulwark
Satiety, fulness
Satyre, a wild god of the woods
Satan, the Devil
Skeleton, the bones of a man without flesh or skin
Suspend, to stay one by authority
Schismatical, erroneous
Scholastical, learned
Scheme, brief Tale
Secular, worldly
Sedulicy, diligence
Seneca, a stoick Philosopher
Sermons, discourses in Divinity, explaining some text of Scripture, or applying it
Sewer, one that placeth the meat at Table
Sewers, common channels
Signal, a sign or note
Sin, derogating or erring from the Law
Sniffer, unhappy, harmful.
Solécism, a false manner of speaking
Solicitous, careful
Sophister, a subtil caviller in words
Sordid, base, filthy
Species, the different kind of a thing
Speculation, a spying, a considering, a discerning
Sphere, a round circle
Spleen, the milt of man or beast
Stanaries, mines of Tin
Staticks, a mechanick Art, treating about weights and measures
Steed, a lusty horse
Steril, barren
Stigmatical, a lewd liver
Stupid, dull, blockish
Staple, any Town or City of Trade to bring wooll, cloth, Lead, Tin, or other Merchandize
Stupendious, wonderful, admirable, amazement, and astonishment
Spick and Span, from the first shutting of a ear of Corn, and the Span of a Fish
Sublime, high and lofty
Subordinate, under another
Subsidy, aid or succour
Subvert, to overthrow
Sulphur, brimstone
Summary, brief
Superficies, the outside of a thing
Superlative, high st
Supersedes, supplanting
Surplusage, more than needs
Surrogate, a substitute
Surveying,

A TABLE.

Surveying, the Art of measuring of lands, woods, or heaths

Swain, a Servant

Sycophant, a tale-bearer, a slanderer

Sympathize, mutually to imbrace each other

Symptomes, grief following a disease; also signs whereby to discover the nature of a disease

Syntax, a joyning together of parts of speech in one construction

C

TAbernacle, a Tent or Pavilion

Talmud, a Book containing the Jews Law

Taciturnity, silence

Talent, a thing given to improve

Tollage, Freight or Customs

Tardy, slow

Tarquin, last King of Rome

Tautology, often repeating a sentence

Tenebrous, dark

Tergiversation, seeming to run away, but stand to it wrangling

Terminate, to end

Testator, he that maketh a will

Tetragrammaton, the great

name of God Jehovah

Tetrarch, a Prince ruling a fourth part of a Kingdom

Theams, sentences whereupon one speaketh or writeth, commonly given as Exercises to Scholars

Theorick, study, the inward knowledge of a thing

Thrall, bondage, misery

Tinctures, spots or stains in dyng

Titulation, a tickling

Torrent, bot

Tranquility, ease, quietness of mind

Transpiration, breathing out the vapours

Transmute, to change

Traverse, to go a cross or overthwart

Trepan, betray

Tripartite, threefold

Tragedy, a play or history

Trivial, base, vile, of no estimation

Troy weight, twelve ounces

Turnid, filthy

Type, the figure or shadow of a thing

Tyrocin, an apprenticeship, a beginning in the Military Discipline

Typography, belonging to printing

Topicks, places to find arguments

A TABLE.

II

VAcuity, emptiness
Vaulting, the Art of
 leaping over Horses or
 Posts, described by Master
 Stokts

Vault, to brag or boast
Vegetable, belonging to
 plants

Veil, a covering for women

Venerable, worshipful

Venial, easily pardoned

Venus, one of the seven Pla-
 nets; also the Goddess of
 Lust or **P**enury

Verfed, very perfect in

Version, a turning

Vert, green

Vicinity, neighbourhood

Vicissitude, change

Vic, to dare or threaten

Vigilancy, watchfulness

Virility, manhood

Vivacity, liveliness, long
 life

Universe, the whole

Vociferation, a loud voice

Voluminous, a great book, or
 a man having great vo-
 lumes

Urim, learning

Utenfil, necessary household-
 stuff

Utility, profit

Vulnere, to wound or
 hurt

Vulpinare, fox-like to de-
 ceive

Vulsion, a pulling

Uxorious, dotage upon a
 wife

III

WAne, to perish, to
 decay

Warilon, a reward

Welkin, the whole sky

Welked, withered

Wile, deceit, craft

Wisdom, the truth and rea-
 son of things, which all men
 should seek after

Wreck, the loss of a Ship at
 Sea

Writ, the Kings Precept for
 a distress to be taken

IV

Xenodochy, hospitality

Xenophon, a famous
 Athenian Philosopher

Xerxes, a King of Persia

V

YArew, faint-hearted,
 faint

Year and day, a construction
 commonly used in the com-
 mon Law

Yecman, the next degree to
 a

A TABLE.

a Livery, or Gentleman
 Yexing, sobbing
 Yonker, a lusty lad
 Yone, long ago, of old

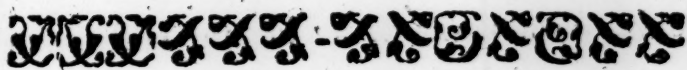
3

ZElotypic, jealousy
 Zoography, a description

or painting of Beasts and
 Birds
 Zodiack, a circle in the Hea-
 vens, in which the twelve
 Planets are placed
 Zone, a belt or girdle
 Zygot, one appointed to look
 to weights, a Clerk of the
 Market

FINIS.

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